

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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A Mother's Remorse.

BY RENA M. HURD.

I've been thinking of a story
Which I read in childhood's day,
Of a mother, who, impatient,
Sent her little one away,
Speaking crossly and in anger,
Bidding her to tease no more;
So the little one, astonished,
Trotted out the open door;
And the hours went by in silence,
And the father's work was done,
But no baby voice did greet him
At the setting of the sun.

As the shadows of the evening
Fell o'er valley and o'er hill,
Anxious grew the waiting mother,
And the house seemed strangely still;
But she said, when asked the father
"Why his Bessie did not come?"
"She has gone to some near neighbor's,
Who will doubtless bring her home."

And I read how just at darkness
Footsteps sounded by the door,
And a little covered figure
Strange men gently, sadly bore;
And they told how they, while fishing,
Heard a frightened, childish cry
Ring out o'er the silent waters;
How they found her, by and by,
Golden tresses, damp and matted,
On the baby's lovely brow,
And the little marble features
Never seemed so fair as now.

Hushed forever was the laughter,
For the lips were cold and white;
And I thought, O mother, could you
Have your child for one more night,
Would those little baby-lisplings
Vex you as in days of yore?

Would you speak again those cross words
Which now make your heart so sore?

O, ye mothers, when impatient,
Fretted with your work and care,
Think that hushed may be the voices;
Be ye patient and forbear.

Parliamentary Law in the Sunday-School.

A CORRESPONDENT describes a Sunday-school which he visited, where the superintendent was very exact in observing parliamentary law. The secretary read the "minutes" of the last session, after which the superintendent called for a motion to adopt, which was duly made, seconded, and voted upon, just as in a deliberative body. After the lesson had been taught, he announced that it was before the school for remarks and discussion; and he closed the school after due motion for adjournment. Now, in our opinion all this was unnecessary, and perhaps injurious. A Sunday-school is not a town-meeting, nor a literary association. It is a school, and as a school it is to receive instruction from its teachers, under the direction of its superintendent. Its governing body should be the teachers and officers, with the addition of certain representatives of the church officary. No vote should ever be taken in the school, for the clamor of little children must not be permitted to outweigh the judgment of those who instruct them. We knew of a Sunday-school where the officers were elected by a *viva voce* vote in the open session, and in which some dissatisfied members of an adult class induced the scholars against the will of nearly all the teachers to vote a good superintendent out of office, and to elect in his place one utterly incompetent. Another correspondent inquires whether the scholars in the Bible

or senior class should be allowed to vote in the Teachers' Meeting or Sunday-school Board. By no means.

It would be well for all Sunday-school officers and teachers in our Church to acquaint themselves with the provisions of the Discipline on the subject of Sunday-schools. See Discipline, ¶¶ 263-269.

The London Sunday-School Union.

"FIFTY-SIX OLD BAILEY" has a familiar sound doubtless to many of our readers who have visited London. Here under the shadow of the gloomy and ancient Newgate prison are the head-quarters of the London Sunday-School Union. If the prison suggests a long history of sorrow, suffering, and shame, the capacious rooms of the Union are suggestive of the means taken by good men for these many years to lead the young in brighter and better paths to a final home of blessedness.

The Union is composed of ministers and teachers of Sunday-schools connected with all evangelical Churches "in London and its suburbs." The term "suburbs" seems to have expanded its meaning since the Union was organized, as there are schools connected with it in all parts of England, and also in Australia and New Zealand. The last report gives a total of 5,420 schools, 129,471 teachers, and 1,288,873 scholars. Of these there are in London 991 schools, 24,552 teachers, and 288,875 scholars.

The number of scholars who are Church members is 66,554. Of these 15,894 united with the Church during the year for which the last report was made, ending March 31, 1885.

The building in Old Bailey contains a large bookstore where all the numerous publications of the Union are kept on sale; lecture rooms; committee rooms; editorial offices; library and reading room; and a Biblical museum. The library has 7,400 volumes, of which 1,300 are books of reference. In the museum are numerous articles illustrative of Biblical manners and customs, including a fine model of the Jewish Tabernacle.

A "teachers' training class" meets every Wednesday evening in one of the rooms, and besides this a special session of fifteen weeks is given to a normal class for those who intend to become Sunday-school teachers. There is also a class in Hebrew and one in Greek, and during the autumnal and winter months lectures and entertainments for the senior scholars are given in the large lecture room. In addition to this the Union rents at a reasonable price a variety of views, some on muslin and some on stereoscopic slides. These views are of biblical and miscellaneous subjects, and are accompanied by explanatory manuscripts. Thus many at a distance from London who cannot go to the lecture room in the Old Bailey can have the lectures taken to them.

In the publishing department every thing requisite for Sunday-school work is issued. Books for the library, various helps on the international lessons, hymns, music, leaflets, tracts, and periodicals are published. Among the last is "The Sunday-School Chronicle," edited by Mr. Benjamin Clarke, and one of the best Sunday-school magazines published.

It will thus be seen that the Union is well equipped for its work. It has a faithful and laborious board of officers, among whom, as he visited our country a few years ago, we may specially mention Mr. Fountain J. Hartley, one of the honorary secretaries. His addresses in different parts of our land were stimulating and encouraging to the large number of Sunday-school teachers who had the pleasure of listening to him, and who would doubtless be glad to have him repeat his visit.

The Bethlehem Manger.

TAKE your scholars to Bethlehem, enter the rough stable, gather about the rude manger, and let them look down at the infant Jesus. Teach them the significance of Christmas. Something more than a song in the sky, a great whirl of golden wings upward, a group of excited shepherds hurrying to a stable, and then a manger cradling the Hope of the world. Teach your scholars the meaning of the incarnation, all its priceless value to humanity. Teach them that Bethlehem is not the only footprint of gold the Incarnate One left behind upon the earth. Take them to Nazareth and Galilee, to Bethany and Nain. Point out those dark footprints, even of blood, Gethsemane and Calvary. Show them that the life of Jesus was not the only contact of deity with humanity, but the Son of God still lives, still moves upon the hearts of men, abides in his Church, and will make a manger of every child's heart, his love to be cradled there forever.

"Twelve is the Clock."

It is the cry of the drowsy old watchman whose lonely footsteps echo along the frosty pavement. The watcher within looks up and the hands of the clock seem to meet and halt a moment at twelve like soldiers on the march who, scattered during the day, rally at night-fall and then disperse to their slumbers. The journey is over. No going back to correct mistakes or to make up for squandered time. "Twelve is the clock!" Not even the mighty horses of the chariot of the sun, if hitched to the hands on Time's great unseen dial, could drag them back and give the careless and the wasteful opportunity for correction and improvement. But not yet have the clock-hands met. The hands are at eleven, near midnight but not there yet. It is December and not January. There is time to say a word of warning

to that impenitent scholar; time to say a word of strength and hope to that weak and tempted neighbor; time to recall an unjust word and repair the harm of a hasty act; time to brighten the home of the poor with charity's golden gifts; time to whisper in God's ear a word of prayer; time to make at Christ's feet a new consecration. Be quick. The days swiftly hurry away. The clock-hands will quickly meet at twelve, and from high and lonely belfries there will be slowly tolled the death of another year.

That Load of Vines.

THERE it goes thumping out of the harvest-field, a big, brown, jostling load of vines, and on top of the load, sunk waist deep, is the driver. It is a simple but strong picture, that burly, brown load in the sunshine, and it refuses to come down from the wall of our memories, and for a reason; the wagon is loaded with a lesson. It illustrates the great law of results. Something was sown, and something sprouted. When the shoots came up, winds may have scolded and tried to blow them over. The rain-drops may have attempted to drown out their life and the sun blast them. Those plants though had grown up, had matured their crops, and now were making a throne for a happy driver. From something comes something. Is that law in nature any more certain than its like in the kingdom of the spiritual? From the boy in whom you plant the germinal principles of prayer and honesty and purity and temperance, comes a Christian manhood. The sowing-ground of a girl's heart is none the less hopeful, and there will result a womanhood crowned with graces like a flower-stalk with blossoms. But that weighty load of vines suggests something else—cultivation. This lesson is to be learned in the companionship of the hoe and the rake and the spade. While there was sowing, there was also a patient care.

O gardeners of the great King, be faithful. A child's heart needs weeding. There must be constant watchfulness unto prayer. Be encouraged, O husbandsmen in the beautiful garden of the Lord, our Sunday-school. Up and down the long rows of goodly plants, go with willing, loving, patient hands. Strengthen the tendrils of peace and reverence. Root up the tares of dishonesty and impurity. And O what a "harvest-home" you will shout one day! May we be there to hear you!

A Thought for One.

THE beauty of a flower is in its separate petals, and the glory of an organization is in its individual members. A man in words may continually glorify the Church of which he is a member, and yet if in his life he does not contribute some ray to that glory, he is only a spot on the face of the sun.

Old Clothes.

BY GEO. MAY POWELL.

THERE are no richer dividends known among the bulls and the bears on Wall Street than may be realized by judicious investment of old clothes. Let me give a few instances to illustrate this field of financiering.

Death and disaster had left a once wealthy family (a mother and two accomplished daughters) dependent on a brother not out of his teens. Through a city missionary a situation was found for the boy, but his clothing was so shabby that its appearance would kill the chance of his being accepted. A young bachelor was appealed to for the donation of a suit of old clothes. He had one worth twenty-five dollars, for which an old clothes dealer had offered five dollars. He sent it to the boy, and the situation was secured and well filled. Ten years after, the poor boy was a partner in the great commercial concern, and the gray-haired mother and charming sisters were again enjoying the old-time comfort. They always afterward spoke of the old clothes as the spark that lighted the brighter day for them.

Another case was that of a "tramp." In early life he had learned a trade. He came of good family, and was bright, generous, and genial. As is so often the case these qualities led him down the "occasional glass" ladder to ruin. One sufficiently used to dealing with outcasts to know something of who are best worth trying hard to save singled him out for special effort. He was induced to honestly try reformation on the basis of the Rock, Christ Jesus.

The first thing to make him self-supporting was to make him presentable. Filth and vermin were dealt with, and then a judicious selection of old clothes made such a transformation that a sharp detective would hardly have known him.

Now the man who had been unsuccessfully hunting a job of putting in coal at fifty cents for work worth three times that price got regular employment at ten dollars a week. He became, from the start, a right-hand man in city mission work. The old clothes, coupled with a few weeks of kindly sympathy and counsel and co-operation, was an investment which his patron would not exchange for a handsome block of good paying stock.

Hosts of these unfortunates were never vicious, and many more of them than is generally supposed were never intemperate.

It is often not easy for a man in good circumstances and wide acquaintance to get his own son, and one who is willing to work, into a situation. Therefore, charity is needed for many who are of retiring nature, poor and friendless, and weak from exposure and lack of food. Many such are not only skilled workmen, but artistic ones. Single out such a one, get some becoming old clothes on him, and go with him to hunt work. Every day keep an eye on him, and sure you may be that while some will disappoint you negatively, others will disappoint you pleasantly. One such as the latter is a com-

forting memory. It will pay better in this life than stocks and bonds, to say nothing of eternity.

Take one case at a time and put thought and prayer into it and you will soon know something worth knowing about Christian temperance work. It's a good way to keep poor boys out of trouble; and a good way to get those out who have fallen. Study your subject, too, well in the beginning, for there being a chance for the old clothes to be pawned for whisky. Then keep a kindly but vigilant eye and a helping hand on the case. Try it once, thoroughly, and if your heart is in the right place you will do so again.

A Sunday-school worker who has been unusually successful in getting the girls in her class to settle down into being careful students of the Bible lessons has taken the following line of action. She first gets them actively at work repairing old clothes so that they may be made the means of helping poor children to attend. Her girls are children of the wealthy—many of them, from force of circumstances, of trifling turn of mind. They get interested in this kind of work, however, so "the better soul that slumbers" is awakened within them, and thus they become elements of strength not only in the class but in the school, and soon in the Church, and also in the family at home.

A Shield Which You May Throw Around Them.

BY MARGARET MEREDITH.

WHEN young people of your acquaintance go off to new homes, especially young men or boys going to the city, try to introduce them there to a pastor and church. I have but recently felt the great value of this simple piece of care. One of my Bible class, an attractive country lad, went to seek his fortune in Philadelphia. Even in his country home he had not been very church-going, and the bold and taking-for-granted tone in which I planned with him to write a letter to the pastor of the church which should prove to be nearest him when he got settled was not quite in accord with my inward fears that he would hardly carry out his part of the arrangement. But after some time he wrote that on the whole he preferred Mr. Brown's church, and would I send Mr. Brown that letter which I had promised?

Long months passed, and no news came from him—a case in which, remembering the vast temptations of his position, "no news" was far from "good news"—when suddenly a nice long letter dropped down upon me. Mr. Brown had made friends with him at once; he had been all this time in constant attendance at church; he belonged to "a splendid Bible class;" he delighted in the Y. M. C. A., and more than all—and for this the letter came—these influences had not been in vain. The city life which might so likely have been to him the broad road to ruin seemed to have proved the gate to heaven. All this lingering upon that little, easy, mechanical letter of introduction!

Chinese Sunday-Schools in New York and Brooklyn.

BY M. V. M.

OUR country has declared herself inhospitable and ungenerous toward the Chinaman, but Christian men and women are bidding him welcome and offering him Christ and civilization. Wherever Chinamen congregate, some earnest hearts are moved to offer the Gospel to these patient, quiet, cleanly boys, who shuffle noiselessly through our streets wearing solemn faces and neatly braided cues, and whose chief desire seems to be to get out of every body's way, and to be left to pursue their humble toil in peace.

It is believed that there are now between four and five thousand Chinamen in New York and Brooklyn, and about a thousand of these are receiving instruction in the various schools which have been opened. The work has progressed slowly, as may be seen from the fact that, while the first mission was opened in 1868, nothing further seems to have been done until 1878, when a Sunday-school was opened in the Seventh Street Methodist Episcopal Church in New York. Another school was opened in Trinity Baptist Church, Fifty-fifth Street, New York, during the same year, and there the work rested until 1880, during which three schools were founded, all in Presbyterian churches in New York. During the following year, six schools were opened in New York and Brooklyn, and in 1882 active effort in this direction was confined to Brooklyn, two new schools being started in that city. In 1883 seven more churches in the two cities opened their doors to the Chinamen, and during the following year nine or ten vigorous schools sprung into existence, and a Chinese Sunday-School Union was organized and incorporated.

These schools are to be found in Presbyterian, Protestant Episcopal, Baptist, Congregational, and Methodist Episcopal churches.

There are some marked differences between a Chinese and an average American Sunday-school. In the Chinese school the "boys" are promptly in their places and on the eager look-out for their teachers, who are greeted with broad smiles and such evident tokens of gratification that no teacher can fail to be gratified in turn. Cordial greetings are exchanged, and then the boys are ready for work, patient, thorough, monotonous work, which they are in no hurry to leave off! Struggling with a new language as the pupils are, their great ambition seems to be to read the Bible, and the name of Jesus seems to hold for them a peculiar charm. The story of his life is received by them with the beautiful, unquestioning faith of childhood. Said one who had read, and evidently thought upon, some of the miracles of healing performed by our Lord, "Jesus can cure sick man. Me sick, me ask Jesus cure me. Me no want doctor."

Another, when told that some statement made to him could not be true, said with a puzzled look, "O yes, all true. He Christian; Christian always

tell truth." And another, telling his teacher of some trying circumstance, said with solemn conviction, "Me no get angry now. Jesus' child no get angry."

There is a practical reception of the truth among these dark-browed brothers, and a hearty devotion to teachers and friends which is rare and beautiful. They accept favors, but they give in return most generously, and the Chinamen are never so happy as when they are making their friends happy.

The Chinese Sunday-School Union provides a reading-room, has week-day and week-night classes, provides preaching in Chinese and English, and is a sort of bureau of information in regard to rights, legal and otherwise. It is a kind of a home for the Chinese, in which they are sure of seeing friendly faces, and of receiving kindly words.

It seems a wonderful Providence that has brought these people to our shores, to receive Christian teaching, and to carry it back to their friends across the sea! They think they came to make money, to carry on laundries, and in time to go back to their beloved China with a modest little competence honestly earned by their own labor. But has not God a higher and more far-reaching thought for them? Has not his Providence brought them here to learn the power of Jesus' name, and to carry that name to their distant countrymen? And so, here and there in all the Churches, Christian hearts are being moved to this great work of evangelizing the Chinese on our own shores.

There is room for vastly more effort than has yet been put forth in this direction, and especially in our own missionary Church, which has always had an open hand and an open heart toward the dark places of our earth, and we earnestly hope that the coming months will see many new schools opened in the Methodist Episcopal churches of New York and Brooklyn.

At Home.

... We have received a very pretty set of "symbol gifts" for primary classes, from Wm. H. Hart, 242 Chestnut Street, Philadelphia. For each lesson of the quarter there is a symbol, made of colored pasteboard, and bearing the Golden Text, with a "catch thought" of the lesson. The symbols are in appropriate forms, as a sword containing the motto, "We are more than conquerors;" a lamp with the words, "Let your light so shine;" a cross inscribed, "Christ is risen." Many primary class teachers spend considerable time with scissors and pen in preparing symbol-gifts for the little children. They can obtain very handsome ones already prepared by addressing Mr. Hart. We know of one school where the little children receive these gifts every Sunday with delight.

... The lesson for December 20 is beautifully illustrated by a leaflet published by our Book Concern, and written by Rev. W. F. Crafts. It is entitled "The Comes of the Bible," and bears upon its first page a picture of a chime of bells, all inscribed "Come." The superintendent who wishes to impress the lesson of that day would do well to send for copies of this tract for his school. They cost only \$2 per hundred, postpaid.

... The "Look-up Legion," so widely known to the readers of the *Sunday-School Advocate* and the young people of the various Assemblies, has recently been reorganized. New plans of work have been prepared, and a circular letter has been issued to all the members. All heads of local clubs of the Look-up Legion,

and all members not belonging to local organizations, are desired to communicate with Rev. Edward E. Hale, D.D., at 3 Hamilton Place, Boston, office of *Lord a Hand*.

... An ingenious arrangement is the "Excelsior Record Envelope," which is at the same time a treasury for the collection and a record book for the attendance of the class. It is an envelope, on the front of which the class record may be kept for three months, while the weekly contribution is placed within it. Prepared by H. C. Henney, St. Louis, Me.

Opening and Closing Services for Fourth Quarter of 1885.

OPENING SERVICE.

I. SILENCE.

II. THE DOXOLOGY.

III. RESPONSIVE SENTENCES.

SUPT. This is the day which the LORD hath made; we will rejoice and be glad in it.

SCHOOL. I was glad when they said unto me, Let us go into the house of the LORD. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

ALL. Blessed are they that dwell in thy house: they will be still praising thee.

SUPT. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments.

SCHOOL. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

IV. SINGING.

IV. PRAYER.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Stand thou still awhile that I may show thee the word of God.

SCHOOL. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

SUPT. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

ALL. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

III. DISMISSAL.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: THREE MONTHS' STUDIES IN THE KINGS AND PROPHETS.

B. C. 740.]

LESSON X. THE SINFUL NATION.

[Dec. 6.]

Isa. 1. 1-18. [Commit to memory verses 16-18.]



1 The vision of I-sa'iah the son of A'moz, which he saw concerning Ju'dah and Je-ru'sa-lem, in the days of Uz-ziah, Jo'tham, A'haz, and Hez'e-ki'ah, kings of Ju'dah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken: I have nourished and brought up children, and they rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Is-ra-el doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Is-ra-el unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zi'on is left as a cottage in a

vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sod'om, and we should have been like unto Go-mor'rah.

10 Hear the word of the LORD, ye rulers of Sod'om; give ear unto the law of our God, ye people of Go-mor'rah:

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

General Statement.

The prophet Isaiah lived during a period of many changes in the kingdom of Judah. In the year that King Uz-ziah died he was called to his prophetic mission through a wondrous vision of the Most High in the temple, when his lips were touched with a live coal from the altar; and he stood as the recognized interpreter of God's will through the quiet reign of Jotham, the dark days of Ahaz, the bright but brief period of Hezekiah, and for a little while in the black night of Manasseh's rule. Those were times in which the lines of party were sharply drawn, between those who favored the protection of Assyria on the one side, those who looked to Egypt on the other, and the faithful few who trusted in the Lord God of Israel alone, and held aloof from worldly entanglements on all sides. Of this element in the national life, Isaiah was the natural head; for he lived in closer fellowship with God than any other of the ancient seers. He penetrated more deeply into the maze of politics, could see more clearly

than any other eye the approaching downfall of Assyria, the rising cloud of Chaldea, and the utter impotence of Egypt. He saw with as deep an insight the true condition of Judah, the formalism of its worship, the worldliness of its leaders, the rottenness of its morals. This insight gave a tone of severity to his utterances concerning the time and the people; for he felt it to be his duty to rebuke the iniquity of his nation, to shake over them the sword of the law, in order that he might point them to the mercy of the Lord. But his highest inspiration was directed toward the future. He saw out of the fall of Samaria and Jerusalem a true Israel rising, like shoots from the root of a tree hewn down, destined to spread its green shade over all the earth. He saw far down the future the Messiah approaching, with kingship on his brow, and the cross looming up above him. He saw, what other eyes even of prophets failed to see, the Redeemer, dying for the sins of the whole world.

Explanatory and Practical Notes.

Verse 1. The vision of Isaiah. The prophet was a seer, whose eyes were enlightened to see spiritual realities invisible to other men; hence his writings are spoken of as a vision. **Isaiah.** His name means "Salvation is from Jehovah," and it expresses the keynote of his ministry, which was to proclaim not Assyria, nor Egypt, nor Babylon, the defender of Judah, but their God himself as their strength. **Son of Amoz.** Nothing is known concerning Amoz. That he was the prophet Amos, or that he was a brother of King Amaziah, are both mere traditions without authority. **Concerning Judah and Jerusalem.** The earlier portion of Isaiah's ministry was during the years of Israel's overthrow; but it is scarcely mentioned in his prophecy. As Israel declined he saw Judah more and more called to take its place as the Lord's people; and throughout this book the name Israel mainly refers to Judah. **In the days.** He began his public labors in the last year of Uz-ziah (Isa. 6. 1), and was probably put to death early in the reign of Manasseh; so that his labors lasted through sixty years. **Jotham** was almost colorless as respects character, not pronounced on either side; **Ahaz** was one of the worst and basest, as **Hezekiah**, his son, was the best, of the kings, and **Manasseh** followed his grandfather rather than his father; so that Isaiah stood at his post through varied times. (1) *He who lives in communion with God is not moved by the conduct of men.*

2. Hear, O heavens. As if turning from men who will not hear, he calls upon the heavens and the earth to bear witness to his message. **I have nourished.**

The relation between God and Israel (including in Israel Judah) is sometimes referred to by the prophets as that between a father and a child, at other times that between a husband and a wife. **They have rebelled.** Their rebellion was not merely sin in general, but in a special sense a violation of the covenant with God.

3. The ox knoweth. The conduct of the Jews is held in contrast with that of dumb beasts without intelligence, who nevertheless show a regard for those who care for them. **Israel doth not know.** Those who by their origin were the people of God utterly disregarded him who had chosen and cared for them. **Doth not consider.** They show the utmost folly in not thinking of their relation and their duty. (2) *What drunkard or evil-doer fully considers his crime and its consequences?*

4. Ah sinful nation. In this verse the conduct of Israel is presented under seven aspects, the first of which is its moral state, as *sin*; next in the words **laden with integrity**, as burdened with a load of guilt. **Seed of evil doers.** A generation descended not from holy ancestors, but apparently from wicked progenitors. **Children that are corrupters.** Rev. Ver., "that corrupt themselves," by birth the children of God, but in conduct self-destroying. The other clauses represent sinners as renouncing their high privileges in God's service; as in consequence arousing the divine wrath; and as turning their backs upon God and their faces and feet downward toward evil. (3) *Every picture of the sinner only draws his lineaments in darker tints.*

5. Why should ye be stricken? From this verse to the ninth the evil results of sin upon the nation are shown. The Rev. Ver. reads this clause, "Why will ye still be stricken, that ye revolt more and more?" That is, why do you revolt from God more and more, while you are so scourged for your disobedience? **The whole head is sick.** The nation is spoken of as an individual, just as we say "the body politic;" and all through its members are the ravages wrought by sin. The nation is made up of individuals who show its traits and share in its trials.

6. There is no soundness in it. Every class of people were corrupt in the prophet's day, and the exceptions were so few that in this brief summary they are not noticed. Afterward, in chapter 6, 13, he begins to observe "the holy seed," the true hope of Israel. **Putrefying sores.** Rev. Ver. "festering sores." **Not been closed.** The evil results of sin are apparent to all, and there is no attempt to conceal them. (4) *So now, every drunkard and debauchee bears on his face the brand of his shame.*

7. Your country is desolate. We have records of several invasions in Judah during the reigns of Uzziah and Amaziah, and the Assyrian monuments hint at more. There is no doubt that the lowlands and the foot-hills were the scene of almost constant raids of Egyptians, Philistines, Syrians, and Moabites, and were marched over by countless hosts. **Cities are burned.** Ancient wars were far more destructive than modern; cities were attacked without warning, the old were ruthlessly slaughtered, the young were carried away as slaves, and all property that could not be removed was burned.

8. The daughter of Zion. This refers to Jerusalem, which stood alone in the desolation, as yet untaken, an incidental proof that this book was written before the captivity. **Is left as a cottage** [Rev. Ver. a booth] **in a vineyard.** The capital stood forth amid the waste, looking like one of those temporary buildings put up in the vineyard or the garden during the gathering season, and then left in loneliness. **As a besieged city.** The ruins all around it made it appear like a city surrounded with hostile camps.

9. Except the Lord of hosts. The prophet would have his people know that though the destruction came through enemies, it was wrought under the Lord's will, and for his purpose of discipline; and also that throughout God was caring for his own true Israel by preserving a part of the people. **A very small remnant.** This was the "holy seed," the faithful few who were to keep the torch of true religion burning, and in time become the restorers of Israel. **We should have been as Sodom.** Sodom and Gomorrah, the guilty cities of the plain, probably located just north of the Dead Sea, destroyed utterly for their sins. Gen. 19. Like them in sin was Jerusalem, and but for God's mercy and "the remnant" it would have been like them in its fate. (5) *Let us make sure that we belong to this remnant of grace.*

10. Hear the word of the Lord. Thus far has been the declaration of woe, now comes the exhortation. **Ye rulers of Sodom.** Jerusalem is compared to Sodom, because pride, fleshly lusts, and cruelty were its sins. Ezek. 16, 49. The prophet will now show them that they were guilty, though the forms of religion were observed among them.

11. To what purpose. They might declare themselves dutiful toward God, because the daily sacrifice was offered in the temple, and the regular holy-days

were observed. Just so now, many consider ours a Christian country because it has many churches, where in the services of religion are rendered. **The multitude of your sacrifices.** There was a daily offering twice in the temple, and special sacrifices on various occasions of the monthly and yearly festivals. **Burnt offerings.** These were sacrifices entirely burned upon the altar, expressive of entire consecration to God. These Jews offered the sacrifice, but failed to give what it represented, *themselves*, an offering of far more consequence. **I delight not in the blood.** The mere offering was not what God desired; but he did desire the hearts of the worshippers, and these they failed to give. (6) *God seeks still the service of the heart rather than of the lips in his house.*

12. When ye come to appear. They came into his courts, but it was not to worship with reverence, it was to tread them, or, as the Rev. Ver. reads, "to trample" them. They had no more consciousness of the sacredness of the place, and no more spirit of prayer, than the beasts which they led over the marble floor.

13. Bring no more vain oblations. The "oblation" is the meat-offering (Rev. Ver., meal-offering), a sacrifice of vegetable food, expressing thanksgiving to God. It was vain, because given in a heartless, perfunctory manner. **Incense is an abomination.** That is, such incense as they laid on the altar, without true prayer. **The new moons.** The Israelite month began with each new moon, and its first day was kept with religious service. **The calling of assemblies.** The solemnities at which the people were called to meet, as the feast of tabernacles and of Pentecost. **I cannot away with.** The Rev. Ver. changes this to "I cannot away with iniquity and the solemn meeting." In other words, "Iniquitous lives and solemn services, I cannot endure them together!" (7) *Our Sundays and our Mondays must be kept in harmony, if God is to accept either of them.* We cannot cheat on one day and come before God on another, and find favor with the Most High.

14, 15. Appointed feasts. The set times for worship, whether on Sabbath, the opening of the month, or through the year. **My soul hateth.** God is displeased with the outward form when there is no heart-worship. **When ye spread forth your hands.** The Jews in their public worship prayed either standing or kneeling upright, with their hands held upward and the palms extended. **Your hands are full of blood.** This was the reason why God would not hear them pray, because he saw on their hands the blood of their crimes. So Lady Macbeth in dreams saw her white hands blood-red.

16, 17. Wash you. These two verses state the duties for Israel and Judah; how they can make their prayers availing and their sacrifices acceptable; by a true repentance, a repentance not of emotion, but of action, turning from sin to righteousness. **Seek judgment.** That is, do justice, not only to self, but to others.

18. Come, now. The last verse of the lesson presents God's gracious promise of forgiveness and cleansing. **Let us reason together.** Let us meet and confer together. God will declare what he is willing to do. **Though your sins be as scarlet.** He had just spoken of their hands as full of blood; but red as they are, they can be cleansed. **White as snow.** What power but God's can take away guilt and transform a sinner into a saint? **As wool.** White wool, pure after washing, is here referred to.

Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries.

By faith I plunge me in this sea;
Here is my hope, my joy, my rest;
Hither, when hell assails, I flee;
I look into my Saviour's breast:
Away, sad doubt and anxious fear!
Mercy is all that's written there.

TIME.—Perhaps about B. C. 740, or twenty-seven years earlier than the date of the last lesson.

PLACE.—The land of Judah.

RULERS.—Ahaz, twelfth King of Judah; Pekah,

HOME READINGS.

- M.* The sinful nation. Isa. 1, 1-18.
Th. Seed of evil doers. Isa. 57, 3-12.
W. An unheeding people. Jer. 9, 1-11.
Th. Unsound in all parts. Jer. 8, 1-22.
F. Vain teaching. Matt. 15, 1-20.
S. All people sinful. Gal. 3, 12-23.
S. The duty of all men. 1 Pet. 3, 8-22.

GOLDEN TEXT.

Cease to do evil; learn to do well. Isa. 1, 16, 17.

LESSON HYMN. L. M. 62.

Hymnal, No. 420.

O Love, thou bottomless abyss,
My sins are swallowed up in thee!

eighteenth King of Israel; Tiglath-pilezer, King of Assyria; Nabonassar, King of Babylon.

DOCTRINAL SUGGESTION.—God's mercy to sinners.

QUESTIONS FOR SENIOR STUDENTS.

1. **A Sinful Nation**, v. 1-4.
What was Isaiah's exclamation over Judah's wickedness?
Of what sin was it specially guilty?
How did the beasts appear wiser?
Did Judah know, or were they simply heedless?
2. **A Desolate Land**, v. 5-9.
What made their case hopeless?
What striking figure is used to show it?
What cure only is effective for sin?
What picture of desolation is given?
What was the saving remnant?
3. **A Divine Appeal**, v. 10-15.
Why was Judah likened to Sodom and Gomorrah?
Of what avail were their sacrifices?
Why were they unacceptable?
4. **A Divine Promise**, v. 16-18.
What cleansing was required?
What reformation was called for?
What promise was made, and on what condition?

Practical Teachings.

Where in this lesson do we learn—

1. That sin is a vile disease?
2. That formal worship is displeasing to God?
3. That God saves to the uttermost the repentant?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **A Sinful Nation**, v. 1-4.
In whose reigns did Isaiah prophesy?
Against what nation is the prophecy uttered?
To what are the people compared?
With what sin are they charged?
What animals excel them in gratitude?
What description is given of their backsliding?
2. **A Desolate Land**, v. 5-9.
What evidences of moral disease are given?
What calamities have fallen upon the land?
To what is Jerusalem likened?
What has saved the land from destruction?
3. **A Divine Appeal**, v. 10-15.
Against what does the Lord protest?
What sacrifices have been displeasing to him?
Why? Prov. 15. 8.
How does he regard their prayers?
4. **A Divine Promise**, v. 16-18.
What cleansing is required? Jer. 4. 14.
What is to be abandoned?
What duties are to be done?
What invitation is extended?
What promise of cleansing is given?
On what condition is pardon to be obtained? Psa. 32. 5.

Teachings of the Lesson.

Where in this lesson do we learn—1. That worship without obedience is offensive to God? 2. That true repentance demands an altered life? 3. That divine forgiveness is full and complete?

QUESTIONS FOR YOUNGER SCHOLARS.

What prophet lived in the days of Hezekiah and the three kings before him? **Isaiah.**
What prophecy opens the book of Isaiah? **The one which shows the sad state of the people who had left God.**
Upon whom does he call to listen to this prophecy? **All the creatures God had made in heaven and earth.**
What had this people whom God had nourished and brought up done? **They had refused to obey him.**
What does he say of the ox and the ass? **The ox knows his master, and the ass his crib.**
How was it with this people? **They did not know the God who had cared for them.**
What suffering had sin brought upon their land? **It was like a man covered with disease and sore from head to foot.**
What was the condition of their country, cities, and fruits? **Their country was desolate, their cities burned, and their fruit devoured by strangers.**

What were they like? **A deserted tower in a vineyard.**

Had God no pleasure in their sacrifices? **No; he hated them, for their hearts were full of wickedness.**

Why would he not hear their prayer? **He said their hands were full of blood.**

What did Isaiah plead with them to do? **Cleanse their hearts from all evil and wickedness.**

With clean hearts what were they to do? **Those things that were right in God's sight.** [Repeat the GOLDEN TEXT.]

What does God mean when he says, "Though your sins be as scarlet, they shall be white as snow," etc.? **That if we honestly and truly repent, and come to him through Christ, he will forgive.**

Words with Little People.

Just being sorry and crying about our sins is not true repentance. We must be so truly sorry that we will hate sin, and want to leave it off. When we bring our sinful hearts to Jesus, feeling this way, he will take them and wash them in every part, take every stain away, and make them new and white. A new, clean heart is worth more than any thing else on earth. You know how easily your white garments are soiled, how careful you have to be of them, how often they must be washed. Jesus knew that little, clean hearts would not stay without his help, and so he has promised to help you every day to keep them white, and to wash them whenever they are soiled.

THE LESSON CATECHISM.

[For the entire school.]

1. What does the Lord say concerning the children he had nourished and brought up? **"They have rebelled against me."**
2. What does he say of Israel? **"A people laden with iniquity."**
3. What should we cease to do? **"Cease to do evil."**
4. What should we learn to do? **"Learn to do well."**
5. What does the Lord say of our sins though they be as scarlet? **"They shall be as white as snow."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Sinful People.

I. AN UNGRATEFUL PEOPLE.

Brought up children.... rebelled. v. 2.

"I am a father to Israel." Jer. 31. 9.

"Do ye thus requite the Lord?" Deut. 32. 6.

II. A SENSELESS PEOPLE.

Ox knoweth.... Israel doth not. v. 3.

"They regard not the work of the Lord." Isa. 5. 12.

"Not given you a heart to perceive." Deut. 29. 4.

III. A WICKED PEOPLE.

A people laden with iniquity. v. 4.

"A disobedient and gainsaying people." Rom. 10. 21.

"Estranged from the womb." Psa. 58. 9.

IV. A BACKSLIDING PEOPLE.

They are gone away backward. v. 4.

"Thou hast left thy first love." Rev. 2. 4.

"Let them not turn again to folly." Psa. 85. 8.

V. A DISEASED PEOPLE.

Whole head is sick.... heart faint. v. 5.

"Thy bruise is incurable." Jer. 30. 12.

"The health of the daughter.... not recovered." Jer. 8. 22.

VI. A SUFFERING PEOPLE.

Wounds, and bruises, and...sores. v. 6.

"Thou art wretched and miserable." Rev. 3. 17.

"Thou hast no healing medicine." Jer. 30. 13.

VII. A DESOLATED PEOPLE.

Your country is desolate. v. 7.

"Until the cities be wasted." Isa. 6. 11.

"Until thou be destroyed." Deut. 28. 51, 52.

VIII. A HYPOCRITICAL PEOPLE.

Bring no more vain oblations. v. 13.

"Sacrifice of the wicked....abomination." Prov. 15. 8.

"For a pretense make long prayers." Matt. 23. 14.

THOUGHTS FOR YOUNG PEOPLE.

Lessons Concerning Sin.

1. Sin is the deepest ingratitude toward a Father who has been more kind to us than earthly parents. God bestows upon us training and care, and sinners rebel against him. v. 2.

2. Sin is the greatest folly; for even beasts will know those who are kind to them, while sinners forget the God who has heaped blessings upon them. v. 3.

3. Sin stops men in their upward progress, and turns their feet downward toward loss and ruin. Every wrong-doer is a backslider from God. v. 4.

4. Sin brings disease and misery, and every sinner is sick. v. 5, 6.

5. Sin brings defeat and destruction upon a land, making the cities desolate and the fields deserted. v. 7-9.

6. Sinners are often hypocrites, worshiping God in form, while in heart they are far from him, and offering a service which is unavailing. v. 10-15.

7. Sin can be forgiven and washed away, when men will forsake it and turn to God with all their hearts. v. 16-18.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WERE we to take up a modern book with the title, "The Sinful Nation," what should we expect to have described to us? We might very naturally think of one of those heathen lands where "darkness covers the earth and gross darkness the people" (chap. 60. 2), where there is no knowledge or conception of a God who reigns and judges righteously, and where scarcely a vestige is found even of ordinary humanity; such as were formerly many of the islands of the Pacific, given up to cannibalism and the most revolting cruelty. Or we might imagine a country where the restraints of religion have been thrown on one side, where worship is neglected and prayer is scoffed at, and men have made up their minds to do what is right in their own eyes. In this opening prophecy of Isaiah, however, we read of something altogether different. He describes for us

A very religious people. Look at the picture drawn of them, vers. 11-14. They are punctual in the fulfillment of their religious observances. The sabbath is kept, the monthly feast is remembered, the temple is visited at the appointed seasons, their sacrifices and oblations are numerous and costly. More than that, they put on the outward semblance

of devotion; they "spread forth their hands," and "make many prayers." In all these respects no fault can be found with them. And yet what does the Lord say concerning their religion? "I delight not in it;" "an abomination;" "iniquity;" "my soul hateth;" "I am weary to bear them."

Here is a strange paradox. But we soon find it explained. The hands that bring the sacrifices, and are spread forth in prayer, are "full of blood." Murderers? Not actually so; but they have neglected to pay just wages to the laborer; they have allowed the widow and the orphan to starve; they have cheated the weak, and oppressed the helpless. And this is not all, as we shall see.

Sometimes we hear a child's faults excused, on two different pleas—first, that it has not been properly taught—and second, that it has not been properly corrected. But this "sinful nation" was

A well-taught people, ver. 2. They had had the wisest and the tenderest teaching possible. The Lord says of them: "I have nourished and brought up young children." Taught gently as little children by a father, taught wisely by the All-wise One! What ought they to have been after such bringing up! With careful training the dumb animals learn to know their master's voice and obey his slightest motion, the ox and the ass among the dwellers in the East, just as the horse and the dog among ourselves. And yet this well-taught people did not know—they gave no heed to the Master's voice.

Yet they were not quietly suffered to go their own way. The Lord loved them too well for this, and spared no pains with them. So they were

A corrected people, vers. 7, 8. They actually bore the marks of it. Their land was wasted, their cities in ruins, their country still a prey to ruthless foes, and the "daughter of Zion" in her desolation and necessity is compared to the most lonely of dwellings, and the most distressed of people, those suffering from siege, ver. 8.

To what period does this description refer? If we suppose the passage to be the first of Isaiah's prophetic utterances, it must have been written in the reign of Uzziah. But this reign was, on the whole, a prosperous one, and so was that of Jotham, which succeeded it. It is more likely, therefore, that the prophecy refers to the invasion of Judah by Syria and by Israel in the reign of Ahaz. 2 Chron. 28. 5, 6, etc. Although these enemies were not allowed to carry out their ambitious designs, we are distinctly told that "the Lord brought Judah low because of Ahaz." 2 Chron. 28. 19. The trouble that came upon the nation was a chastisement from God, designed to rouse them to repentance. It was like the painful remedies used by the physician for the recovery of a patient.

But the chastening had been of no avail. Vers. 5, 6. In spite of what had been done, Judah still remained a "sinful nation, a people laden with iniquity," their prayers without heart, their devotion feigned, like a person attacked with sore disease—the whole head sick, and the whole heart faint. It is a sad and terrible picture: religious, yet wicked; taught

and cared for, yet careless and unthinking; corrected, yet not cured. And notice the name by which this people is addressed—"Ye rulers of Sodom . . . ye people of Gomorrah"—that was the only name worthy of them!

A "nation" has a grand and important, and rather a distant sound—what a chasm there seems between one obscure person and a nation! Yet it must be borne in mind that a nation is made up of individuals; it is composed of men and women, boys and girls. What they are, that the nation will be.

There are many young people, and old too, who are religious, paying right and proper attention to outward ordinances. They are taught; they have Bibles in their hands, and texts on their lips. Yet it might be said of them: "The ox knoweth his owner, and the ass his master's crib," but they forget their Creator and Preserver, their Lord and their Redeemer. Perhaps they have even received correction, but are not healed. Yet for all there is the invitation, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, yet shall they be as white as snow." If this is neglected, what remains but judgment?

Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

The Sinful Nation. Isa. 1. 1-18.

1. "Cease to do evil; learn to do well." That is, repent, which is to stop sinning and to start personal righteousness. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him." Isa. 55. 7; 2 Chron. 6. 26; Job 11. 14; Psa. 34. 14; 2 Tim. 2. 19.

2. "The vision of Isaiah the son of Amoz," ver. 1. A divine mode of prophetic inspiration. "As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side," etc. Ezek. 1. 10; Joel 2. 28; Gen. 12. 7; Num. 24. 4; 2 Cor. 12. 1.

3. "Isaiah the son of Amoz," ver. 1. Appropriately called "the evangelical prophet," because he so wonderfully set forth the whole scheme of atoning mercy in our beloved Messiah. "But he was wounded for our transgressions, he was bruised for our iniquities," etc. Isa. 53. 5; 7. 14-16; 9. 6, 7; 11. 1-10; 49; 53; 60; 61. 1-3.

4. "Hear, O heavens, and give ear, O earth," ver. 2. When the Creator speaks the universe of the created should listen. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Deut. 32. 1; Psa. 50. 4; Isa. 44. 6; Hab. 2. 20; 1 Sam. 3. 9.

5. "I have nourished and brought up children, and they have rebelled against me," ver. 2. Of all sins that of ingratitude is most common, and basest. "Because that, when they knew God, they glorified him not as God, neither were thankful." Rom. 1. 21; Psa. 38. 20; 109. 5; Eccl. 9. 15; Deut. 32. 18.

6. "My people," ver. 3. The children of Israel, the seed of Abraham, were God's chosen and peculiar people. "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Gen. 17. 6; Deut. 7. 6; 29. 12, 13; Judges 2. 1; Exod. 6. 4.

7. "A people laden with iniquity," ver. 4. A history

of the iniquity of Israel. "But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people." Rom. 10. 21; Deut. 1. 43; 9. 16; 2 Kings 17. 9; Psa. 78. 8.

8. "The Holy One of Israel," ver. 4. Holiness, or wholeness, a perfect nature, is one of God's essential characteristics. "For the Lord our God is holy." Psa. 99. 9; Isa. 5. 16; 57. 15; Exod. 15. 11; John 17. 11.

9. "Why should ye be stricken any more," ver. 5. Why court any more punishment? "For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts." Isa. 9. 13; Jer. 36. 31; Amos 3. 2; Hosea 4. 6-9; 12. 2; Neh. 9. 26, 27.

10. "There is no soundness in it," ver. 6. The sinfulness was universal, corrupting every member of the Hebrew people, from the least to the greatest. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound." Hos. 5. 13; Jer. 8. 22; Isa. 59. 3; Prov. 30. 12; Amos 5. 12.

11. "They have not been closed, neither bound up, neither mollified with ointment," ver. 6. A truthful picture of the effect of confirmed sinning upon the individual human soul. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Jas. 1. 15; Rom. 6. 21, 23; 2 Pet. 2. 14; Gal. 5. 19-21; Ezek. 16. 52.

12. "Your country is desolate," ver. 7. An outline of retributive providence suffered by Israel for her sins. "The Lord shall bring a nation against thee from afar. . . . A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." Deut. 28. 49-52; 2 Chron. 28. 5-8, 18-21; Deut. 31. 16, 17; Ezek. 16. 27, 57.

13. "The daughter of Zion is left as a cottage in a vineyard," ver. 8. Jerusalem, the "holy city," remained, though besieged, a solitary survivor, amid almost universal desolation. "And he hath violently taken away his tabernacle, as if it were a garden; he hath destroyed his palaces of the assembly." Lam. 2. 6; Neh. 9. 26, 27; Jer. 4. 17; Lam. 1. 8; Dan. 9. 7.

14. "The Lord of hosts had left us a very small remnant," ver. 9. It was not possible for God's covenant with this people to utterly fail. "And in thy seed shall all the nations of the earth be blessed." Gen. 22. 18; 12. 3; Num. 24. 9; Jer. 31. 33; Acts 3. 25.

15. "Hear the word of the Lord, ye rulers of Sodom," ver. 10. How were Sodom and Gomorrah which in wickedness Israel had come to resemble. "And the men of Sodom were wicked, and sinners before the Lord exceedingly." Gen. 13. 13; 18. 20; 19. 24; Isa. 13. 19; Matt. 10. 15.

16. "To what purpose is the multitude of your sacrifices unto me?" ver. 11. Not the letter, but the spirit, of the divinely appointed sacrifices were pleasing to God. "For the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Psa. 51. 17; Isa. 66. 2; Mic. 6. 8; Heb. 11. 4; 13. 15.

17. "Wash you, make you clean," ver. 16. "Do your part to make yourselves right—I ask no more." "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" Ezek. 33. 11; 2 Sam. 14. 14; Lam. 3. 33; Jer. 4. 14; Jas. 4. 8.

18. "Learn to do well," ver. 17. To stop sinning is not enough, active righteousness must at once be entered upon. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14. 17; Isa. 59. 17; Eph. 6. 14, 17; Psa. 40. 9; Zeph. 2. 3.

19. "Come now, and let us reason together, saith the Lord," v. 18. "Listen to my greatest argument to induce you to repent, or forsake sin; if you will thus act I will pardon and purify you." "Repent ye, therefore, and be converted, that your sins may be blotted out." Acts 3. 19; 26. 20; Job 36. 10; Neh. 1. 9; Matt. 18. 3.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with a picture of the times: Israel destroyed or decaying; Judah declining in sin; general neglect of God, crime, hypocrisy, apostasy... The prophet Isaiah, who he was, time, character, prophecy, etc. ...The special sins reprobated in this lesson.... Let the texts of the Analytical and Biblical Outline be read by scholars and their application be explained.... Show how the same sins are exhibited now.... A suggested outline: I. Traits of sinners, vers. 1-4; II. Results of sin, vers. 5-9; III. Hypocrisy of sinners, vers. 10-15; IV. Cure of sin, vers. 16-18.... Do not fail to show how sin may be taken away, as promised in the closing verses of the lesson.... **ILLUSTRATION.** In one room of a paper-mill were rags of the vilest, foulest description, apparently useless. In another room were reams upon reams of the finest paper, made (we were told) for the American Bible Society, upon which the Bible was to be printed. Yet that snow-white paper was made out of those dirty rags! So out of sinners God can make saints.

References. FREEMAN'S HAND-BOOK. Ver. 3: The "crib," 751. Ver. 6: Treatment of wounds, 480. Ver. 8: The "lodge," 319, 481. Ver. 15: Uplifted hands, 300.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Sin a Sickness.*

INTRODUCTORY. Tell who and what Isaiah was. See if children understand the work of a prophet. Explain vision, and teach that God let Isaiah see these things with the eyes of his spirit. Read verse 4, and tell of what people these words were spoken, recalling the idolatries practiced by the people of Israel and Judah.

Place the Lesson Thought upon the board. Talk about sickness. Ask how many children have been sick. Tell how sickness makes one feel, and teach that the sickness of the soul, which is sin, is worse than the sickness of the body. Ask children what causes sickness of the body? Tell that sometimes too much play causes it; sometimes over-eating; sometimes taking cold. Read from verse 4. What caused the sickness of soul among these people. "They have forsaken the Lord." Teach that every time we disobey the Lord we forsake him, and that the more we do this the sicker we become, until, if a cure is not found, we die.

Ask what is done when a child is sick. Sometimes the doctor is sent for; sometimes mamma gives medicine. Why? Because unless the child gets better it will die. Teach that if the sick child wants to get better it must obey the doctor. A doctor will tell the patient what to do. God had told the people what to do, but they did not do it, or if they did, they did not do it the right way.

Make a heart on the board. Let children tell some of the outward things which God's children must do, such as pray to him, keep the Sabbath, give to his cause, give to the poor, etc. Print these, as they are called out, outside the heart, and explain that the people of Israel and Judah, many of them, did these things, but not because the love of right-doing was in the heart.

Show how false and vain all such doings are, unless they are done from the heart.

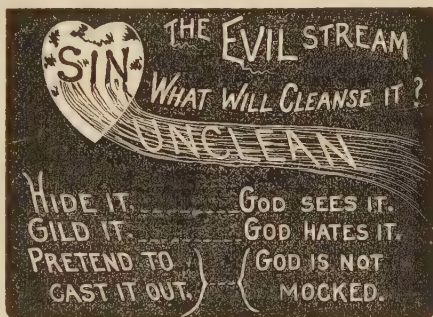


THE SICKNESS CURED.

Wrong-doing had made this nation very sick, just as it will make any child very sick. But there was a cure. When the body is sick, the patient has something to do; so God tells the sin-sick people what to do in verses 16 and 17. To wash and make ourselves clean is to stop sinning, and begin to do right. Then God will forgive our sins and give us a new, clean heart. Pin up a piece of bright red paper in the form of a heart. Tell that this is like our sins in God's sight. Cover it with a heart cut from white paper, teaching that God washes the sin away in Jesus' blood, and makes the heart clean.

Blackboard

BY J. B. PHILIPS, ESQ.



EXPLANATION. A sinful nation means sinful individuals. The desolation and terrible effect of sin is simply the sad state of each wicked person. Before the school assemblies draw the heart, and a stream issuing from it. Also the words, "*The...stream. What will...it?*" In reviewing the lesson, ask, What was the condition of the people? [Write with red chalk in the heart] SIN. Here is a stream issuing from the heart; what kind of a stream is it? [Write] *Evil and Unclean*. Explain that God cannot tolerate any kind of sin; that the influence of sin is always unclean; that no outward form will or can remove it. Ask, and write, *If I hide it?* Write the answer, GOD SEES IT. Conclude with the other questions and answers, and ask, *What will [write] cleanse it?* Repeat together Golden Text and verse 18.

Lesson Word-Pictures.

Who will hear the prophet's cry? He sees the dumb creatures at night, flocking from the shadowy fields, the ox knowing "his owner" and patiently treading the way that leads to his stall, while the ass seeks the manger that a kind care will plentifully fill with food. And then the prophet looks off and he sees Judah—another flock—God's own people, yet straying from him into unsafe paths, seeking poison-food till the night, black and bewildering, overtakes them. The prophet looks again and sees in thought only disease and weariness and faintness that have attacked the nation, and yet the sore and stricken body refuses healing. He looks still again, and beholds a land black and fire-ravaged. The towns are in ashes. The torch of the stranger glares red against the sky of night. Like a forlorn, rough "cottage" for the watchman in the vineyard, like the keeper's lonely hut in "a garden of

cucumbers," like a city surrounded by armies and holding famine and pestilence as its guests, is Judah. Still looking, he sees Judah crowding into the temple. How they heap the altar with fat offerings! How anxiously they watch for the crescent moon, and on the

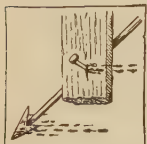
Sabbath, in what soft sandals they sanctimoniously glide! But how God turns from all this and hides his face! O that the nation might be seen washing off its sin in a bath of repentance and faith, ceasing to do evil, learning to do well!

B. C. 700.]

LESSON XI. THE SUFFERING SAVIOUR.

[Dec. 13.]

Isa. 53. 1-12. [Commit to memory verses 4-6.]



1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he

opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

General Statement.

The verses before us contain the most complete and precise statement of the great doctrine of atonement, or the reconciliation of man with God through the cross of Jesus Christ. Not even in the writings of the apostle Paul, the great champion of this truth, do we find a clearer enunciation of the great principles of redemption. It seems almost impossible to believe, yet it is manifestly true, that the prophet who penned these remarkable words lived at least seven hundred years before the coming of the Christ whom he predicted, and whose sufferings he describes in this chapter. Even the rationalistic school of commentators are compelled to admit that this prophecy was written long before the New Testament period, and when this fact is admitted, it is just as easy to date the prediction seven, as to date it five, centuries before the event. The prophet beholds in vision all the Gentile world flocking to the standard of Christ, but the Jews, his own people, re-

jecting him. He sees a Saviour growing up from the fallen house of David like a shoot out of a hewn-down stump, despised and trampled upon. He beholds the people who were his own nation turning their faces from him, disowning him, denying him. The seer seems to stand an invisible spectator in Caiaphas's palace and Pilate's judgment hall, gazing upon the spectacle of the Lamb of God smitten by angry hands, spat upon by unworthy lips, scourged with unjust blows. He follows in the crowd, and sees the Son of Man bearing his cross, nailed upon it, dying between criminals, yet buried in the rich man's tomb. And with prophetic insight he sees what is hid from common eyes, that in all this was the accomplishment of the divine purpose to make this sufferer the Redeemer of the world, the Justifier of those who believe in him, and the Intercessor for his saints.

Explanatory and Practical Notes.

Verse 1. Who hath believed. The prophet sees future events as if they were present, and seven centuries before Christ's coming mourns over the rejection of the Saviour by his own people. **Our report.** Or, "our message;" the news of Christ as the Redeemer, accepted by the Gentiles, but denied by the Jews. **The arm of the Lord.** The Saviour, who is the expression of the Father's glory and power. **Revealed.** In one sense the Gospel is revealed to all men; but in the deepest sense it is revealed to those only who listen and receive it. (1) *Men see in Christ only what they are willing to see.*

2. He shall grow up. This verse points to the obscure origin and lowly surroundings of Christ. Though the Son of God, he came as a poor woman's child, grew up a carpenter in a despised village, and never associated with the noble or the learned. **A tender plant.** Rather, "a feeble plant," as a shoot springing up from a decayed stock. **Root out of a dry ground.** Either the barren Judaism of the Saviour's period, or the dry, dead soil of the human nature. **No form nor comeliness.** There is no reason to suppose that these clauses refer to the physical appearance of the Saviour; but rather to his earthly condition, which was such that his own people saw nothing attractive in him. They looked for a king, and found a man of the people, whom they despised. (2) *How hard it is for men to give up their own ambitions and choose God's plan!*

3. Despised and rejected. All parties of his people, Pharisees, Sadducees, Herodians—united in the rejection of Jesus as the Messiah, and combined to put him

to death. **A man of sorrows.** He wept over Lazarus, over the city of Jerusalem, and shed tears of blood in Gethsemane. **Acquainted with grief.** There is no trial so hard to endure as the hatred of those whom we love, and scorn from those whom we try to bless, and misapprehension by men, and all these our Saviour endured. **We hid as it were.** Rev. Ver., "as one from whom men hide their faces he was despised." **We esteemed him not.** The prophet here refers to his people, not to himself, and to the general attitude of the Jewish nation toward its King. (3) *In our sorrows let us remember that our Saviour has trodden the way before us.*

4. He hath borne our griefs. In the Hebrew word there is a double meaning, "he took on himself," and also "he carried away;" both of which ideas may have been in the mind of the prophet. In some mysterious way, which we cannot fully comprehend, our Saviour bore our sufferings and our sins, and delivered us from them. **We did esteem him stricken.** His people thought, or tried to think, that the unpopularity and persecutions of Christ were deserved by him, that he died as a wrong-doer, and that God was against him. In reality, he suffered not for himself, but for men whom he had come to save. (4) *The history of the world shows that those who have done the most for their race have been compelled to endure abuse and misapprehension.*

5. He was wounded. The prediction grows more and more specific in its description of Christ's sufferings, *wounded, bruised, chastisement, stripes*; these words give a definite picture of Christ in the high-priest's house and in the governor's hall of judgment. **For our**

transgressions. Not merely that he suffered from the wickedness of men; but with the deeper thought that he suffered for their sins; that somehow he took the guilty sinner's place, and endured the wrath of justice against crime. **The chastisement of our peace.** That is, the chastisement which brings peace to us. **We are healed.** Every sinner is sick, diseased in the noblest part of his nature, and through Christ the soul is made whole, is brought into peace with God and purity, and renewed in the divine likeness. (5) *Do you realize that all this has been done to give to you pardon, and peace, and eternal life?*

6. All we like sheep have gone astray. True of every man, however good by nature, and however noble in character. Every one of us has strayed from the fold of God. **To his own way.** Each sinner chooses his own path, even when following fashion, or custom, or companions. **Laid on him.** No philosophy can fathom this great truth, yet every forgiven sinner can bear witness to it. **The iniquity of us all.** "The innocent is punished as if guilty, that the guilty might be rewarded as if innocent." (J. F. B.) (6) *Whoever can read this verse and believe it is a saved man.*

7. He was oppressed. He was treated with all the severity that an unrelenting creditor visits upon the debtor in his power. **He was afflicted.** Rev. Ver. "Yet he humbled himself." **Opened not his mouth.** How precisely this represents Christ's conduct before Caiaphas, Herod, and Pilate! **As a lamb to the slaughter.** Standing by itself, this clause would not necessarily refer to the death of Christ as a sacrifice for sin; but as throughout the chapter his death is so presented, it must have been in the mind of the prophet in writing this sentence. He saw in Christ the Lamb of God, by his sacrifice taking away the sins of the world. **He openeth not his mouth.** He stood silent before his slayers, when by a breath he could have slain them. (7) *How wonderfully do the Old Testament and the New prove each other.*

8. He was taken from prison. The Rev. Ver. reads "By oppression and judgment he was taken away," that is, he was put to death through an unjust trial. **Who shall declare.** Rev. Ver., "And as for his generation, who among them considered that he was cut off out of the land of the living?" This translation makes the meaning much clearer, showing that the word **generation** refers not to Christ's life, as some have thought, but to the people and the age that condemned him. **For the transgression of my people.** Again asserting that the sufferings of Christ were in some way substitutional, or in place of sinners. (8) *Does this generation really treat Christ much better than that which existed when he was on the earth?*

9. He made his grave. The Rev. Ver. changes "he" to "they," "they made his grave with the wicked;" that is, they purposed that his grave should

be with the wicked, by the ignominious death which they gave him. **With the rich in his death.** Here is a strange statement, a grave appointed with the wicked, yet in fact the dead corpse laid with the rich! Only when we read the account in the gospels, that the rich man Joseph buried him with honor in his own tomb, do we see how such a prediction could be verified. **Because.** Rev. Ver., "although." **He had done no violence.** He was condemned to death and slain in the most dishonorable manner, yet it was not because of crime, for he was an innocent victim. (9) *It is better to be a good man in disgrace than a bad man in honor; better to be with Christ on the cross than with Herod on the throne.*

10. It pleased the Lord. Here is another mystery; man inflicted the blow, yet God ordained it, for he saw in it the way of the world's salvation, and overruled human crime to become the means of redemption. **Thou shalt make his soul.** The death of Christ was ordered by divine wisdom and love, though the manner of the death was left to the iniquity of men to accomplish. **He shall see his seed.** Though dying, he shall yet live, and shall behold those countless multitudes who have life through his death. **The pleasure of the Lord shall prosper.** That is, the will of the Lord shall be wrought through him in the extension of the Redeemer's kingdom. (10) *See how God compels man's wrath to praise him!*

11. He shall see. From the sepulcher in the garden, the prophet ascends to the skies with his risen Lord, and sees his triumph over the world. **The travail.** A word used of any severe labor, pain, or weariness, and here referring to the trials of Christ on earth in accomplishing the redemption of men. **Satisfied.** Christ counts as nothing his sufferings in the comparison with his success. **By his knowledge.** It is the intimate relation of Jesus with the Father which gives him knowledge of the divine counsel, and power to save men. **Justify many.** Perhaps this word here used led to its adoption in the Christian scheme of doctrine: for it is frequently found in Paul's writings with the peculiar meaning (as here) of "setting a guilty person right before the law," which is more than mere pardon, or the remission of penalty. (11) *Only through Christ's death can God be at once just and the justifier of the ungodly.*

12. Therefore. Because of his voluntary humiliation and self-sacrifice. **A portion with the great.** Meaning that he who was despised shall be regarded as one of the greatest among men. And so it is. The name of Jesus rises above every other name. Who ventures to compare with him an Alexander, a Caesar, or even a Washington? **Made intercession.** Here is another view of Christ, as the High-priest and Advocate for sinners. (12) *Let us seek to have our names included in his pleadings.*

HOME READINGS.

- M. The suffering Saviour. Isa. 53. 1-12.
 Th. The seed of Jesse. Isa. 11. 1-9.
 W. Acquaintance with grief. Matt. 26. 46-66.
 Th. Unrecognized by the world. John 1. 1-14.
 F. The sin bearer. 1 Pet. 5. 1-10.
 S. Wounded for man's transgressions. John 19. 1-37.
 S. Suffering for sinful man. 1 Pet. 2. 13-25.

GOLDEN TEXT.

The Lord has laid on him the iniquity of us all.
 Isa. 53. 6.

LESSON HYMN. S. M.

Hymnal, No. 312.

Our sins on Christ were laid;
 He bore the mighty load;
 Our ransom-price he fully paid
 In groans, and tears, and blood.
 To save a world, he dies;
 Sinners, behold the Lamb!
 To him lift up your longing eyes:
 Seek mercy in his name.
 Pardon and peace abound;
 He will your sins forgive;
 Salvation in his name is found,—
 He bids the sinner live.

TIME.—This prophecy may have been delivered about B. C. 700.

PLACE.—Jerusalem.

RULERS.—Hezekiah, King of Judah; Sennacherib, King of Assyria.

DOCTRINAL SUGGESTION.—The atonement for sin.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Rejected Saviour, v. 1-3.**
 Why were the people unbelieving?
 How do we know this prophecy relates to Christ?
 Luke 24. 26, 27.
 Why is he called a tender plant?
 What is meant by "he shall grow up before him?"
 How was Christ a root out of a dry ground?
 Why was he despised?
 What is the description of his character?
- 2. The Dying Saviour, v. 4-9.**
 How did the Jews misunderstand him?
 For whom did he suffer?
 Why was this necessary?
 What prophecy was made concerning his death?
 How is Christ's purity described?
- 3. The Interceding Saviour, v. 10-12.**
 Who permitted his death?
 What was the nature of his sacrifice?
 How are men justified before God?
 What is Christ's office in heaven respecting men?

Practical Teachings.

Where in this lesson do we learn—

1. That man's only hope is in Christ?
2. That Christ's offering of himself was a sufficient atonement?
3. That through his intercession we obtain redemption?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Rejected Saviour, v. 1-3.

Who is meant here by "the arm of the Lord"? John 12, 37, 38.

What is prophesied of his appearance?

How would men receive him?

How did men receive him? John 1. 11.

Do you receive him?

2. The Dying Saviour, v. 4-9.

What burden was he to bear?

For what was he to suffer?

How was this fulfilled in Jesus? 1 Cor. 15. 3.

What would his suffering secure for men?

What is said of Christ in 1 Pet. 2. 24?

What is the condition of sinful men?

What was the Saviour to bear for them?

How was he to bear his sufferings?

What is said of Jesus before Pilate? Matt. 26. 63.

What is prophesied of his death?

With whom should he be buried?

How was this prophecy fulfilled? Matt. 27. 57-60.

3. The Interceding Saviour, v. 10-12.

What will this death secure for men?

What will be the justification for men's guilt?

What was he to become for transgressors?

Teachings of the Lesson.

Where in this lesson is shown—

1. Man's need of a Saviour?

2. Man's treatment of a Saviour?

3. Man's redemption by the death of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

How long before Christ came did Isaiah live? **Seven hundred years.**

How, then, could he know the wonderful story of to-day's lesson? **God showed it to him that he might tell it out to all the people.**

How did he say Christ should come? **"He shall grow as a plant out of dry ground."**

What did this mean? **That he would be of humble birth, and born in a despised region.**

How would men look at him? **They would see no beauty in him, and would turn their faces from him.**

How would they treat this "man of sorrows"? **They would despise and reject him.**

What did he say Jesus would suffer for us? **He would be wounded for our sins, and bruised for our wrong-doings.**

Why would we need any one to suffer for us? **Because "all we, like sheep, have gone astray;" that is, we have all sinned.**

Where was the dreadful punishment of all our sins to fall? [Repeat the GOLDEN TEXT.]

Was Christ willing to bear so much for us? **"He was brought as a lamb to be slain, yet he opened not his mouth."**

With whom did Isaiah say he would die? **With the wicked.** Read Matt. 27. 27-38.

Where would he be buried? **In the rich man's tomb.** Matt. 27. 57-60.

What did he say would happen then? **He would rise from the dead.**

And become what? **The Saviour of men.**

What would he bear? **The sins of the whole world.**

What would he then do? **Plead for sinners before God.**

Words with Little People.

Only think what this blessed Jesus did for you and me. Isaiah said he would do it; we say he has done it. Perhaps this little verse will help you to hide away these precious truths and often bring them to your mind:

"The Bible says he came from heaven,
That we might have our sins forgiven.
He knew how wicked men had been,
He knew that God must punish sin;
So, out of love, dear Jesus said
He'd bear the suffering instead."

THE LESSON CATECHISM.

[For the entire school.]

1. What was foretold concerning the treatment Christ was to receive? **"He is despised and rejected of men."**

2. What sort of man was he said to be? **"A man of sorrows, and acquainted with grief."**

3. With what are we healed? **"With his stripes we are healed."**

4. What did the Lord lay on Christ? **"The iniquity of us all."**

5. With whom was he numbered? **"He was numbered with the transgressors."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Isaiah's Picture of Christ.

I. A REJECTED SAVIOUR.

Who hath believed our report? v. 1.

"They believed not on him." John 12. 37, 38.

"His own received him not." John 1. 11.

II. A DESPISED SAVIOUR.

No form nor comeliness....no beauty. v. 2.

"The darkness comprehended it not." John 1. 5.

"Any good thing....out of Nazareth?" John 1. 46.

III. A SORROWING SAVIOUR.

A man of sorrows....grief. v. 3.

"Beheld the city, and wept over it." Luke 19. 41.

"In an agony....drops of blood." Luke 22. 44.

IV. A SIN-BEARING SAVIOUR.

Wounded for our transgressions. v. 5.

On him the iniquity of us all. v. 6.

"Bare our sins in his own body." 1 Pet. 2. 24.

"Offered to bear the sins of many." Heb. 9. 28.

V. A SUFFERING SAVIOUR.

As a lamb to the slaughter. v. 7.

"Behold the Lamb of God." John 1. 29.

"A lamb without blemish." 1 Pet. 1. 18, 19.

VI. A MEEK SAVIOUR.

He openeth not his mouth. v. 7.

"He was accused....answered nothing." Matt. 27. 12.

"Jesus gave him no answer." John 19. 9.

VII. A CONDEMNED SAVIOUR.

Taken from prison and from judgment. v. 8.

"What think ye?...He is guilty of death." Matt. 26. 66.

"He delivered him to be crucified." Matt. 27. 26.

VIII. A CRUCIFIED SAVIOUR.

Cut off out of the land of the living. v. 8.

"Cried....gave up the ghost." Luke 23. 46.

"Christ died....according to the Scripture." 1 Cor. 15. 3.

IX. A BURIED SAVIOUR.

With the wicked....with the rich. v. 9.

"A rich man....his own new tomb." Matt. 27. 57-60.

"In the garden a new sepulchre." John 19. 41.

X. A RISEN SAVIOUR.

He shall prolong his days. v. 10.

"He rose again the third day." 1 Cor. 15. 4.

"He is risen; he is not here." Mark 16. 6.

XI. A JUSTIFYING SAVIOUR.

Shall my righteous servant justify many. v. 11.

"Justified freely by his grace." Rom. 3. 24.

"By grace are ye saved through faith." Eph. 2. 8.

XII. AN INTERCEDING SAVIOUR.

Made intercession for the transgressors. v. 12.

"Father, forgive them." Luke 23. 34.

"Ever liveth to make intercession." Heb. 7. 25.

THOUGHTS FOR YOUNG PEOPLE.

How we Should Treat the Saviour.

1. We should believe the report concerning the Saviour, not passing by the word of the Gospel, nor the influences of conscience, but heeding the divine call. v. 1.

2. We should see the beauty in Christ, notwithstanding the lowliness of his earthly surroundings, and should seek to know him who is the true light of life. v. 2.

3. We should honor Christ while the world dishonors him, and should own him before all men. v. 3.

4. We should see Christ as our Redeemer, not merely as the world's Saviour, but as the one who has taken our sorrows and sins. v. 4-6.

5. We should seek to be like Christ in gentleness, patience, and endurance of wrong. v. 7-9.

6. We should possess our privilege of being justified through Christ, having our sins taken away by him. v. 10-12.

English Teacher's Notes.

WHEN we turn over a book of portraits, or photographs, we naturally pause if we come to a face that is beautiful or striking, or a figure habited in such a manner as to convey the impression of rank and dignity. We pause to inquire who this may be, and if it proves to be any one of note, we scan the countenance well. In a collection of photographs, however, we are sure to come to many a face and figure in which we see nothing at all attractive, and which, if left to ourselves, we pass over carelessly. Suppose, however, the owner of the collection stops us, and gives the story of one of these uninteresting-looking individuals; it may be that the story is far more thrilling than all that can be told of the handsome faces and distinguished figures.

We have in the passage for to-day a portrait presented to us, and pressed upon our attention. There is nothing attractive or distinguished about the figure portrayed. It is the portrait of a Sufferer. But the prophet most carefully points out his lineaments and relates his story. He is anxious we should not pass over this figure.

The two things we notice as we look are

(a) *Lowliness.* Go into a well kept and well watered garden; how luxuriant is the growth, how fine and vigorous the plants, how stately and brilliant the flowers! Go to another where the soil is poor and uncared for, and you may see a few weak and insignificant-looking flowers, hardly to be noticed after the gorgeous beauty of the former one. The person spoken of here is "a tender plant," "a root out of a dry ground"—more than that: despised and rejected.

(b) *Pain.* As you look on some faces you see there the marks of trial, sickness, and sorrow. There are such marks here. You behold a "man of sorrows," one who has had a close intimacy with grief. The countenance is scarred with furrows and wounds, and there are the traces of tears. These, it is true,

are common enough to humanity, but in this face they are deeper than have ever been seen. "His visage was so marred more than any man, and his form more than the sons of men."

Now, what is the story the prophet has to tell us of this portrait? Let us ask some questions of him:

1. What has befallen this man? He has been "wounded," "bruised," chastised, heavily laden, (vers. 4, 6,) "oppressed," "afflicted," "brought as a lamb to the slaughter," "cut off out of the land of the living," "stricken," "laid in the grave," "numbered among the transgressors." Truly he has drunk the dregs of suffering and ignominy.

2. What did he do to merit all this? He had "done no violence, neither was any deceit in his mouth." It is an innocent victim who has thus suffered, a blameless man.

3. How did he bear such injustice? "He opened not his mouth." He was "as a sheep before her shearers, dumb."

4. Surely they were monsters of cruelty who inflicted all this suffering upon him. Are not their names held up to execration? On the contrary, the prophet makes no mention of the human instruments in this matter. He sees but one hand in it, and that is the hand of Jehovah. He was "smitten of God," the Lord laid the burden on him; it pleased the Lord to bruise him. "He hath put him to grief."

5. Why was all this? The prophet speaks of others besides the Sufferer. He speaks of "our griefs," "our sorrows," "our transgressions," "our iniquities," "our peace," "our going astray," "our healing." Here is the solution of the difficulty. Here is the reason of the smiting and the suffering. He was wounded for our transgressions. He was laden with our sins and our sorrows. So that this picture is a wonderful and fitting pendant to the one we considered last Sunday. The "sinful nation" is followed by the "Sufferer" for sin. But who is meant by "we," and "our"? Doubtless the prophet means himself and his nation. But are there no sorrows and sins but those of Israel? Is there one of us who cannot claim a part in that "our"? And further on we read of "the transgressors." Who can say he is not included here? And what was the fruit of this vicarious suffering? "Our peace," ver. 5; "our healing," ver. 5; "justification," ver. 11; "reconciliation," ver. 12. But I cannot stop to enlarge on this. The next question that rises up is:

6. How could one so obscure—nay, how could any one bear such a burden, and accomplish such a work? That was the deaf and dumb boy's question to his instructress, the popular writer, Charlotte Elizabeth; he spelt on his fingers the words: "Many: one?" For answer she cut up a number of dead flowers and laid her gold ring beside them, spelling again the words: "Many: one." If we turn back we shall see that the prophet has before spoken of this wonderful Sufferer. Though poor and lowly among men, he is the Servant of Jehovah, the chosen One (chap. 52. 13); if we look closer

we shall find that he is one with Jehovah. Chap. 48. 17, etc.

And what shall he have for all his suffering? Success, ver. 10. Full satisfaction, ver. 11. The victor's portion, ver. 12.

Is it not a wonderful story? Yet the prophet asks sadly: "Who hath believed our report?" Let us ask: Do you believe it? Has it made any difference to you?

Bible Reading Lesson Analysis.

The Suffering Saviour. Isa. 53. 1-12.

1. "The Lord hath laid on him the iniquity of us all." The doctrine of the substitutional sacrifice. The momentary sufferings of the eternal Lord Jesus Christ were equivalent to the eternal sufferings which momentary or finite man owed God's law which he had broken. "Who gave himself for our sins, that he might deliver us from this present evil world." Gal. 1. 4; 1 John 4. 10; Isa. 59. 16; John 1. 29; Heb. 2. 17.

2. "Who hath believed our report?" ver. 1. The treatment the Lord Jesus received from the Jews. "Then answered all the people, and said, His blood be on us, and on our children." Matt. 27. 35; Rom. 11. 20; Isa. 24. 5; Zech. 12. 10; 2 Cor. 3. 14-16.

3. "To whom is the arm of the Lord revealed?" ver. 1. That is, God's saving power. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52. 10; Luke 3. 6; Psa. 98. 2; Job 40. 9; 2 Chron. 16. 9.

4. "He shall grow up before him as a tender plant, ver. 2. Of lowly earthly origin, Jesus Christ "grew" to his mission under Jehovah's perfect care. "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph." "And all mine are thine, and thine are mine." Luke 3. 23; John 17. 10; Isa. 11. 1; Heb. 1. 2; John 1. 46.

5. "He hath no form nor comeliness," ver. 2. There was nothing of a worldly character associated with Jesus Christ to commend him to mankind. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Juda, and Simon? and are not his sisters here with us? And they were offended at him." Mark 6. 3; Matt. 11. 6; Isa. 8. 14, 15; 1 Cor. 1. 22, 23; 1 Pet. 2. 8.

6. "He is despised and rejected of men," ver. 3. Jesus Christ in his lowly social advent did not accord with the pre-conceived ideas of the Jews on the subject of Messianic splendor. "And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn." Luke 2. 7; John 4. 25, 26; 9. 36-38; Dan. 9. 26; Matt. 13. 54-58.

7. "A man of sorrows, and acquainted with grief," ver. 3. In the mystery of Jehovah's purpose the Redeemer of a lost race was called to accomplish his work through prolonged and varied suffering: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Isa. 50. 6; Matt. 26. 67; 27. 26; Isa. 52. 14; Luke 9. 22, 44.

8. "He hath borne our griefs, and carried our sorrows," ver. 4. One of many statements in this lesson of the vicarious character of our Lord's sacrifice. "That he by the grace of God should taste death for every man." Heb. 2. 9, 10; John 3. 16; 1 John 4. 9; Matt. 8. 17; 1 Pet. 2. 24.

9. "Smitten of God," ver. 4. As though in punishment for his personal transgressions. "But I will punish you according to the fruit of your doings." Jer. 21. 14; 36. 31; Hos. 4. 9; Lev. 26. 18; Isa. 13. 11.

10. "He was wounded for our transgressions," ver. 5. That we who so believe in him as to obey him might not be wounded at all. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3. 16; Heb. 2. 17; John 15. 10, 12, 14; Exod. 23. 21; 2 Cor. 10. 5.

11. "All we, like sheep, have gone astray," ver. 6. By sinning every member of the human race has forfeited eternal life, or the favor of God. "But the Scripture hath concluded all under sin." Gal. 3. 22; Rom. 3. 9, 19, 23; Eccl. 7. 20; 1 Kings 8. 46; Prov. 15. 9.

12. "So he opened not his mouth," ver. 7. The humility of Jesus Christ was absolutely perfect, though he was in conscious possession of infinite defensive resources. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls." "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 11. 29; 26. 53; John 13. 13, 14; Phil. 2. 5-8; Rev. 1. 5.

13. "He was taken from prison and from judgment," ver. 8. It was divinely predetermined that Christ should die for the ransom of a lost race, but not necessarily at the hands of murderers. "Then said Jesus, Father forgive them; for they know not what they do." Luke 23. 34; Acts 1. 18; Matt. 21. 43-45; 26. 45; John 19. 1-6.

14. "Who shall declare his generation?" ver. 8. Where shall an historian be found to record so short and so inglorious a career, and where a commentator to dwell upon its few lessons? Matt. 17; Mark 8. 27; Luke 9. 49; John 6. 15; Acts 10. 36; Rom. 9. 5; 10. 11-13; Col. 1. 16.

15. "He was cut off out of the land of the living," ver. 8. He died a violent death — was murdered. Matt. 27. 35; Mark 15. 21-24; Luke 23. 26-33; John 19. 15-18.

16. "And he made his grave with the wicked, and with the rich in his death," ver. 9. The prophet here foretells the style of our Saviour's funeral seven hundred years before his death. "And laid it in his own new tomb, which he had hewn out in the rock." Matt. 27. 57-60; Mark 15. 42-47; Luke 23. 50-53; John 19. 38.

17. "Because he had done no violence, neither was any deceit in his mouth," ver. 9. It was the perfection of our Saviour's life that won from God's providence the tribute of so beautiful a burial. "His mouth is most sweet; yea, he is altogether lovely." Song 5. 16; 1 Peter 2. 22; 2 Cor. 5. 21; Heb. 7. 26; Matt. 11. 29.

18. "He hath put him to grief," ver. 10. The amount but not the manner of the Saviour's suffering was of God's appointment. "Whom God hath fore-ordained to be a propitiation through faith in his blood." Rom. 3. 25; 1 Peter 1. 11, 20; Matt. 12. 14; 26. 14, 47, 67, 70; 27. 26, 30; John 5. 18; 7. 7; Luke 16. 14.

19. "He shall see of the travail of his soul, and shall be satisfied," ver. 11. How blessed the assurance that the Author of the Plan of Salvation will be satisfied with the final result of his atoning sufferings. "And all flesh shall see the salvation of God." Luke 3. 6; Isa. 40. 5; 49. 6; 52. 10; Psa. 2. 8; 72. 8; Zech. 14. 9; Rev. 11. 15.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Bring to the attention of the class the facts: 1. That the Bible has two parts, the Old and New Testaments. 2. That the Old Testament was written and finished at least four hundred years before the New was begun. 3. That the writer of this chapter lived seven hundred years before Christ. 4. That in these verses we find a wonderful description, written long beforehand, of Christ's sufferings, death, and work of salvation.... Emphasize the fact that the Jewish expectation was of an earthly king and kingdom, so that this prophecy was opposed to all the views of the prophet's people.... In presenting the lesson, the Analytical and Biblical Outline may be used. Let one scholar read the verse referred to under each topic, the teacher explain its meaning, and other scholars read the references referred to, which should be searched out and read, not from the JOURNAL, but from the Bible.... Show how the Old and New Testaments confirm each other.... As an application show what Christ is to us, and what we should be to him, as pointed out in the Thoughts for Young People.

References. FREEMAN. Ver. 1: The arm made bare. 524.

Primary and Intermediate.

LESSON THOUGHT: *The Saviour from Sin.*

Review, calling back from class the meaning of prophet, vision, etc. Tell that Isaiah lived many hundreds of years before Jesus came, yet he told about him, and our lesson is all about Jesus and his sufferings. Ask about the soul-sickness we heard about in the last lesson, and teach that the prophet said Jesus was coming to save the people from this dreadful disease.

THE SAVIOUR NEEDED.

Ask what were some of the sins of the people in that day. Idolatry, deceit, murder, oppressing the poor, etc. Read from the Bible, "The wages of sin is death." Then some one was needed to save the people from death—the death of the soul. Tell story of little child playing on the railroad track—an express train coming—what is needed? Some one to save the child from death. Tell how a good man saw the danger, and, running, snatched the child from the track. Tell that this man was the child's saviour from death of the body. Teach that every man and woman and child needs a Saviour, because sin is in the world, and has touched every one.

THE SAVIOUR COME.

Tell how the Saviour, Jesus, came, not wearing a crown, as the Jews expected him to do, but poor and lowly. Let children tell where he was born, and how he lived among the common people and worked with his own hands. Tell that the Jews did not believe that he was the Saviour, and would not listen to him. Read verse 3, and show that every time we disobey Jesus we are doing what the Jews did—turning away from him.

THE SAVIOUR SUFFERING.



Ask what were some of the sorrows Jesus bore. Speak of his loneliness—no one could understand him. Even his dear disciples did not know him fully. Tell of the pain caused by the sight of sin. Teach that sin hurts Jesus now, and that every time we do wrong we

hurt his gentle heart. Impress upon the children the fact

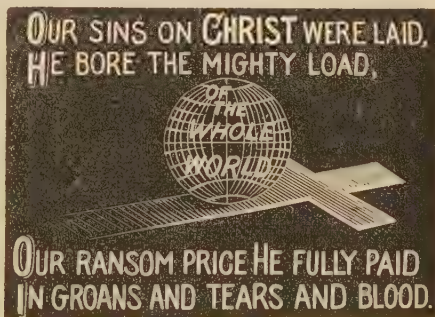
that Jesus lives now, and though we do not see him as the disciples did, he sees and knows us as well as he knew the disciples. Make a large cross on the board. Tell the story of the cross very tenderly (not dwelling upon the physical pain borne by our Lord for us), and write in the cross the names of as many of the class as time or space will allow, thus impressing the thought that he bore it for us as individuals. Sing or read, "There is a green hill far away," etc.

Lesson Word-Pictures.

It is the hour of serious, far-away vision. Looking through the glass of prophecy, Isaiah views afar. But O, who will hear his story of the Messiah's humiliation? Who will believe his vision of the Man of Sorrows? He sees that divine Shepherd in the midst of a foolish flock that will not hear his voice, who stray afar turning "every one to his own way." O silly, silly sheep, for whom the Shepherd endures weary days and wild, wasting nights! For them, he bares his back to the smiters when they come, and stands dumb and uncomplaining as the very sheep on the day of shearing. We are now standing by the prophet, and, looking through the shadows of the centuries, we witness the agony in the garden, the scourging in the judgment-hall, the crown of thorns, the mocking reed, the purple robe, and then that weary walk to the cross. We see him bowing his head under the burden of our sins as he hangs upon the cruel tree, and behold him in the tomb of Joseph of Arimathea. But O, to what a throne is that tomb only the footstool, and to what a mighty kingdom does he ascend whose "portion" is "with the great!"

Blackboard.

BY J. E. PHIPPS, ESQ.



The words on the blackboard may be written as follows if desired:

"Our on were laid,
He bore the mighty load;
Our he fully
In and and"

Fill in the blanks by questions, and all sing the lesson hymn.

BLACKBOARD QUESTIONS. Who wrote this lesson? How many years ago? Of whom does he write? In verse 5, what is meant by iniquities and transgressions? With what word shall we fill the first blank? [SINS.] The second blank? [CHRIST.] What is the mighty load? [The sins of the whole world.] How shall the next blank be filled? What is meant by ransom? What shall be written in the remaining blanks? Does that mean we are saved no matter how we live?

B. C. 700.]

LESSON XII. THE GRACIOUS INVITATION.

[Dec. 20.]

Isa. 55. 1-11.

[Commit to memory verses 6-9.]



let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee because of the Lord thy God, and for the Holy One of Is'ra-el; for he hath glorified thee.

General Statement

In reading this lesson we must keep in mind the times when it was written, for their shadow only makes the picture more bright by contrast. The kingdom of Israel has passed away, and Judah is trembling at the advance of Assyrian power. The throne of David is tottering, and its fall is near at hand. But in that dark hour the prophet's vision penetrates the cloud gathering over Zion, and beholds a new Israel rising in the distance. Upon its throne sits the Son of David, whose reign is everlasting, and in whom the covenant promise is fulfilled. His scepter extends over the chosen people, and not over these alone, for other nations are attracted

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Explanatory and Practical Notes.

Verse 1. Ho. A word of exclamation calling attention. **Every one that thirsteth.** As thirst is one of the keenest and most imperative of the physical appetites, it is employed to represent that yearning of the spiritual nature which only God can satisfy. (1) *There is an inner man, who has his own needs, deeper than the physical.* **Come ye to the waters.** The water is provided, but each thirsty soul must come to the fountain. Water is every-where named in Scripture as illustrative of God's grace, which is, 1.) Free; 2.) Abundant; 3.) Refreshing; 4.) Satisfying; 5.) Essential to life. **Hath no money.** In Oriental countries, water is often scarce, and sold by carriers in the streets; but the fountains of God's grace are free to all. **Buy and eat.** Thus salvation is represented as a feast as well as a fountain. **Wine.** Wine is every-where mentioned in Scripture and ancient literature as one of the commonest of beverages. It is employed in the Bible as a type of the blessings of the Gospel, which brings to men life, inspiration, and joy. The vines of earth, both in the ancient days and still more in the modern, have left behind them a serpent's sting, but those of heaven have no sorrow, but only sweetness. **Milk.** Milk is highly esteemed in Oriental countries, but is never used until it has become sour. This soon takes place in a warm climate where ice is almost unknown. **Without money.** (2) *Those who would obtain God's grace must seek it for themselves.* (3) *None are so poor that they cannot obtain salvation, and none so rich as to buy it at its worth.* (4) *Men set a price on privileges, but God gives freely.*

2. Spend money. Literally, "weigh money;" as anciently the precious metals were not coined, but cut into small pieces, and weighed in commercial transactions. **That which is not bread.** Literally, "the no-bread," a strong expression to indicate the unsatisfying character of the objects for which men employ their lives. (5) *How many are trying to feed upon the "no-bread," while their hearts are still hungry!* **Hearken diligently.** (6) *Those who would enjoy God's grace must heed God's call.* **Eat ye that which is good.** The meaning is that only those who hearken to the messenger can partake of the feast. **Delight itself in fatness.** The fat meat was considered the finest, and as such was chosen for sacrifice. (7) *Those who come to God's table never go away hungry.*

3. Come unto me. Coming to God involves, 1.) Will; 2.) Action; 3.) Surrender; 4.) Submission; 5.) Union with God. **Your soul shall live.** There may be a physical life, but no spiritual life apart from God, hence we must come to him. **An everlasting**

to his empire, and hasten to cast themselves at his feet, and enjoy the benefits of his rule. Thus in this prophecy we catch a gleam of salvation for the Gentiles, the theme which made Stephen's face shine, and Paul's pen eloquent. The prophet names also the demands of this kingdom upon those who are to be its citizens. The ways of wickedness must be abandoned, even the thought of sin must be cast out of the heart, and the people who have left their Lord must return to him. For such he proclaims an abundant welcome and a full pardon, for God's ways are not those of men.

covenant. A covenant is an agreement between two contracting parties. God's promises are so termed because they require man's acceptance of their conditions. (8) *The agreements of men are for time, the covenants of God are everlasting.* **Sure mercies of David.** The promise to David (2 Sam. 7) was that the throne of his family should be established forever. This was fulfilled only in Christ, "great David's greater Son," whose coming is the theme of the latter part of Isaiah.

4. I have given him. David had been dead for centuries, so that the reference can only be to the expected Messiah or Redeemer, who as David's descendant and representative is frequently called by his name. **For a witness.** That is, to bear testimony to the truth, for which purpose Christ declared that he came. John 18. 37. **To the people.** The Rev. Ver. reads, "to the peoples," an important change, since it shows that the reference is not only to Jews, but also to Gentiles. (9) *Observe that we have an interest in this message.* **A leader.** Literally, "one in front;" as Christ is at once our example and our forerunner. **Commander.** Rather, "a law-giver;" as Christ enacts the laws and commandments for his followers.

5. Thou shalt call. The prophet in this verse directly addresses the Redeemer, of whom he has been speaking in the preceding verse. **A nation.** Those who in after ages by believing on Christ should be his "chosen nation and peculiar people." **Thou knowest not.** That is, a nation which had not been hitherto regarded as his own people; a prediction of the triumph of the Gospel among the Gentiles. **Shall run unto thee.** The story of the Acts shows the fulfillment of this prophecy, in the eagerness of the Gentiles to hear the Gospel, while the Jews rejected it. **Because of the Lord thy God.** The two words "Lord" and "God" are here to be noticed. All nations had their gods; but Israel's God was the Lord Jehovah; and this fact made other peoples "run unto it." **He hath glorified thee.** By the resurrection, the ascension, and the progress of the Gospel, God has glorified his Son.

6. Seek ye the Lord. The preceding verse was addressed to the Redeemer and Messiah; this returns to the people once more, and calls upon them to possess their high privileges. (10) *If God is to be found, he must be sought.* **While he may be found.** This intimates that there will come a time when God is not to be found; not because his nature changes, but because men place themselves beyond the will or desire to repent. **While he is near.** There are times when God is especially near; times of revival and tender-

ness and deep feeling, when it is easier than at other times to find God. (11) *When Jesus of Nazareth passes by let us call upon him.*

7. Let the wicked forsake. The first step in the way of salvation is to forsake the way of sin, which only leads farther from God. God's way is the right way, and any other path is the way of the wicked. **His thoughts.** His purposes, aims, and plans, which are held to as strict an account as actions. (12) *The heart needs to be made right, no less than the life.* **Return unto the Lord.** Every sinner is an estray, who has wandered from home; and as he went forth freely, so he must come back. **He will have mercy.** Men are apt to deal harshly with the returning prodigal, but God is merciful. **Abundantly pardon.** Literally, "multiply to pardon." What God does, he does on a limitless scale. It is just as easy for him to pardon a murderer as a moral man, for both need the same atoning blood.

8. My thoughts are not your thoughts. There are two views in the interpretation of this verse, both of which may be included in the true meaning. 1.) That as the thoughts and ways of God are not those of men, but right while men's are wrong, therefore sinners who would be saved must forsake their own ways, and come into line with God's plan. 2.) That God's plans of pardon are not according to the thoughts of men; for while men are unforgiving, God forgives freely.

HOME READINGS.

- M.* The gracious invitation. Isa. 55. 1-11.
Tu. The invitation to all. Matt. 11. 16-30.
W. The water of life. John 4. 1-26.
Th. The everlasting covenant. Isa. 61. 1-11.
F. Seek the Lord. Matt. 7. 7-20.
S. The time to seek God. 2 Cor. 6. 1-18.
S. All the world invited. Rev. 22. 1-21.

GOLDEN TEXT.

To, every one that thirsteth, come ye to the waters. Isa. 55. 1.

LESSON HYMN. S. M.

Hymnal, No. 355.

The Spirit, in our hearts,
 Is whispering, "Sinner, come;"
 The bride, the Church of Christ, proclaims
 To all his children, "Come!"
 Let him that heareth say
 To all about him, "Come!"
 Let him that thirsts for righteousness,
 To Christ, the fountain, come!
 Yea, whosoever will,
 O let him freely come,
 And freely drink the stream of life;
 'Tis Jesus bids him come.

TIME.—B. C. 700.

PLACE.—Jerusalem.

RULERS.—Hezekiah, King of Judah; Sennacherib, King of Assyria.

DOCTRINAL SUGGESTION.—The universality of salvation.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Call, v. 1-7.**
 For whom is the proclamation intended?
 What does it offer?
 Does unbelief purchase any thing beneficial?
 What is the covenant which God offers?
 Who stands a surety for it?
 What part were the Gentiles to have?
 What gracious invitation is given?
 What is promised to those who accept?
- 2. The Promise, v. 8-11.**
 How do God's thoughts and ways differ from man's?
 What figure is used to show that God does nothing uselessly?
 How does this prove that his word will be fulfilled?
 How does it show that God's purpose toward man is beneficent?

Practical Teachings.

Where in this lesson do we learn—

1. That the Gospel is spoken to all men?
2. That Christ is the surety of God's promises?
3. That it is impossible for God's word to fail?

9. As the heavens are higher. The mind of man naturally regards the expanse of heaven, so much vaster than the earth, and so high above it, as the abode of God. **So are my ways.** As we interpret the preceding verse, so this may mean either, 1.) That God's ways are purer and more righteous than ours; or, 2.) That God's ways are nobler and more generous than ours. **My thoughts.** Man thinks of self, God of the universal good; man thinks of time, God of eternity; man thinks of small things, God of infinite truth.

10. For. This verse and the next one are intended to show the certainty of God's covenant, and the abundance of his love for man. **The rain cometh down.** Bringing fertility and verdure to the earth. **The snow.** The snow protects the earth against severe frosts, nourishes the seeds, and supplies the needed moisture in the spring. **Returneth not thither.** The meaning is that the rain and the snow do not fall on the earth, and they ascend from it, but remain to work out God's beneficent purposes.

11. So shall my word be. The promise of God, which is sent forth like the rain from love to man, and with a purpose of blessing. **Shall not return unto me void.** It shall not prove unsuccessful. **Shall accomplish.** God's purposes of redeeming and saving men shall not be thwarted, but his purpose to save an individual may fail by that man's neglect.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Call, v. 1-7.**
 To whom is this call given?
 What kind of thirst is here referred to? Matt. 5. 6.
 How may this thirst be satisfied? John 4. 14.
 How far does this call extend? Rev. 22. 17.
 What invitation is urged?
 What foolish act is rebuked?
 What does the Lord promise to them that hear?
 Who is given as a leader?
 To whom will this call be extended?
 When was this promise fulfilled? Acts 13. 46-48.
 When should men seek God?
 What preparation for this service must be made?
 What will surely follow earnest repentance?
- 2. The Promise, v. 8-11.**
 What does the Lord say of his thoughts and ways?
 How far do they differ from the thoughts of men?
 How do the righteous regard God's thoughts? Psa. 139. 17.
 What do the rain and snow do for the earth?
 Who are benefited thereby?
 In what does God's word resemble these?
 What shall the word of God accomplish?
 What is said of God's promises in Josh. 21. 45?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That all men are called to seek God?
2. That now is the time to secure salvation?
3. That God is found only by the penitent heart?

QUESTIONS FOR YOUNGER SCHOLARS.

What invitation did God give the whole world through Isaiah? **To come and be saved.**
 How does this invitation begin? **"Ho, every one that is thirsty, come ye to the waters!"**
 What will it cost? **"He that hath no money, come, without money and without price!"**
 Can money buy any thing that will satisfy us always?
 What question does he ask? **"Why do you work and spend your money for those things which do not make you happy?"**
 What does he urge us to do? **Listen to him when he asks us to come, and take that which will make us satisfied and glad.**
 If we listen and come, what then? **We shall live, and David's Son, Jesus Christ, will lead and save us.**
 When shall we come? **Now, while he is near and may be found.**
 Shall we bring our sins when we come? **Yes; bring them all to Jesus, and he will have mercy and fully forgive them.**
 If we follow Jesus, shall we think and act as we did before? **No; he will give us his thoughts, and help us to walk in his ways.**
 Is it sure God will keep the words he has spoken? **As sure as the rain and snow come down from heaven.**

Will men be any better for his having spoken them? **Yes; for he said his word should go forth to bless men.**

Words with Little People.

You all want to be happy. Sometimes, it may be at Christmas, or your birthday, you are very happy, for a little while, but you soon get tired of the new things and want more; even if you have a great many you will want something else, or something different. This want in your little hearts is what is meant by being thirsty. God put it there that you might want the water of life which only Jesus can give. What is the water of life? It is the peace that comes when our sins are washed away. It is the joy and happiness that come after our "good times" are all over, and we feel that Jesus is better than them all, and that he loves us, and is getting ready a home, a white robe, a crown, and a harp in that land where all our wants will be supplied with the water of life, which flows from the throne of God.

THE LESSON CATECHISM.

[For the entire school.]

1. When should we seek the Lord? **"While he may be found."**
2. What should the wicked do? **"Let the wicked forsake his way."**
3. If he returns unto the Lord, how will he receive him? **"He will have mercy on him."**
4. What does God do? **"Abundantly pardons."**
5. What does the Lord say concerning his word? **"It shall not return unto me void."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Salvation through Christ.

I. A NEEDED SALVATION.

Every one that thirsteth. v. 1.

"Let him that is athirst come." Rev. 22. 17.

"All ye that labor.... heavy laden." Matt. 11. 28.

II. A FREE SALVATION.

Without money and without price. v. 1.

"By grace are ye saved." Eph. 2. 8.

"Justified freely through his grace." Rom. 3. 24.

III. A FULL SALVATION.

Let your soul delight itself in fatness. v. 2.

"They shall be abundantly satisfied." Psa. 36. 8.

"A feast of fat things." Isa. 25. 6.

IV. AN ETERNAL SALVATION.

An everlasting covenant with you. v. 3.

"The gift of God is eternal life." Rom. 6. 23.

"Springing up into everlasting life." John 4. 14.

V. A UNIVERSAL SALVATION.

Nations that knew not thee. v. 5.

"The forces of the Gentiles shall come." Isa. 60. 5.

"Far off are made nigh." Eph. 2. 13.

VI. A PRESENT SALVATION.

Seek.... while he may be found. v. 6.

"Now is the accepted time." 2 Cor. 6. 2.

"To-day if ye will hear his voice." Psa. 95. 7, 8.

VII. A CONDITIONAL SALVATION.

Let the wicked forsake his way. v. 7.

"Repent ye.... be converted." Acts 3. 19.

"If my people.... turn from.... ways." 2 Chron. 7. 14.

THOUGHTS FOR YOUNG PEOPLE.

The Conditions of Salvation.

1. Those who would enjoy the privileges of salvation must *thirst* after it, that is, must have an intense and determined desire for it. v. 1.

2. They must be willing to seek salvation, to act, to take some trouble in order to obtain it; but they will find that its joys more than repay all it costs. v. 1, 2.

3. They must be willing to take Christ, "the sure mercies of David," as their leader and commander, to submit to him, and give up all to his will. v. 3, 4.

4. They must seek the Lord in time, not delaying for opportunities that may never come, nor until they are far away from God. v. 6.

5. They must cease from all conduct that God hates, even in thought, and must live the life that is in accordance with his will. v. 7-9.

English Teacher's Notes.

THE subject for to-day is peculiarly suitable for the approach of Christmas, the time when the good things of this life are brought into particular prominence. I suppose there is in this respect no difference between America and England, or if any, it may be that American stores are furnished even more lavishly, and decked out even more attractively, than the shops in our English streets. Every thing is done to engage attention to the wares displayed, every thing done to excite admiration, and to gratify tastes of every kind. All sorts of novelties are brought out "for Christmas," and admiring crowds throng round the well-filled windows.

But for whom is all this display intended? For whom has the rich supply been gathered together? They are intended for the buyer. To one who does not buy they are but a passing sight. It is the buyer who enters and takes possession of one thing and another.

Our passage gives us a display of good things under various figures—refreshing "waters," food, "wine," and "milk." I need not stop to point out the force of the figures used—water, without which no human being can exist, and the supply of which, in scorching eastern lands, is beyond all price—wine and milk, the signs of plenty, and which formed the riches of the land of Judah. Gen. 4. 9, 11, 12. The point is, that the things the prophet set before his hearers are not only necessary, but highly desirable, the things which made the prosperity of a country. Let us ask,

1. For whom are these things? The word of the Lord by the prophet is: "Come, buy." Evidently they are for the buyer. But we must carefully consider what is here meant by the buyer. The popular idea of a buyer is of a person who has money to spend, and who does spend it. It is not so here; for we read, "buy.... without money." Something else, then, must be meant.

What is the essential difference between a buyer and a mere gazer in at a shop-window? It is not the possession of money. A man with his pockets full may turn away without buying. The former is not satisfied with gazing at a thing. He is determined to make the thing his own. He goes forward to get possession of it. But this is not all. It is not the determination that makes the thing his. He has to put with something for it. Now the good things put forward under the figure of "water," "wine," "milk," are not intended just

to be looked at. They are meant to be possessed. They are especially recommended to two classes of people, to "every one that thirsteth," and to "him that hath no money." But something has to be parted with for them; and so the exhortation is not only "come," but also "buy."

2. How are they to be procured? What is to be parted with in order to get them? The answer is given first negatively. They are to be had "without money, and without price," or rather, for "not money and not price." What the world accepts in exchange for its good things is of no use here. Gold and silver cannot buy them. Good deeds cannot buy them. God's good gifts are not bestowed on a man because he is rich, or great, or clever, or benevolent. But if we look a little further on we shall find the answer given definitely. "Let the wicked forsake his way, and the unrighteous man his thoughts." And why forsake them? Because a wicked man's way, an unrighteous man's thoughts, cannot but be displeasing to God. But what if he think himself good and righteous? It is of no use such a man coming to buy. The thirsty are invited, the penniless are invited, but the righteous are not invited. To buy God's gifts a man must part with his fancied righteousness, and confess himself a sinner; he must part with his own way, and part with his own ideas. Then he can receive what the suffering Saviour (last lesson) has purchased for him with his merits and his death. Now we can answer the questions.

3. What are these good things? The first thing a sinner needs is pardon; the first thing the man dead in trespasses and sins needs is life. "Let him return unto the Lord and he will . . . abundantly pardon." "Hear, and your soul shall live." And there is more than this. The world works hard for its good things, and they can never satisfy; it pays dear for its food, and is still hungry. But whoever is willing to part with his own merits and accepts God's provision shall eat "that which is good," and delight himself in "fatness." The things God gives nourish and satisfy; his gift is food for the soul. Many of the most valuable of this world's gifts cause much anxiety, trouble, and uneasiness. Riches multiply cares. How vexed we are if some valuable possession is lost or injured! God's gifts are "joy" and "peace," and wake up glad songs of rejoicing all around. Ver. 12. Again, the best of earth's possessions are perishable; but here we read: "I will make an everlasting covenant with you, even the sure mercies of David." There is more still, upon which we have not space to enter—the glory and usefulness of verse 5, and the prosperity and growth of verse 12. We must pass on to the last question:

4. When are these blessings to be procured? The answer is short and simple. "Seek ye the Lord while he may be found: call ye upon him while he is near." Man's thoughts are all wrong about this. He not only fancies he may buy God's salvation for "money" and "price"—by his own merits and his own work—but he imagines he

may get it at any time: God's thoughts are not so. His gifts are to be had in his way, and must be had at his time—"now." 2 Cor. 6. 2. To-morrow may be too late. But where God's word—"Come;" "buy;" "hear;" "forsake;" "return"—is accepted, it will prove like the gracious rain, bringing life, riches, and blessing abundantly.

Bible Reading Lesson Analysis.

The Gracious Invitation. Isa. 55. 1-11.

1. "Ho, every one that thirsteth," ver. 1. The gracious, convicting Spirit causes all men thus to thirst. "And when he is come, he will convince the world of sin, and of righteousness, and of judgment to come." John 16. 8; Dan. 9. 8; Luke 15. 17; Acts 2. 37; 16. 29, 30.

2. "Come ye to the waters," ver. 1. The divine invitation to drink of the thirst-assuaging waters of salvation is a universal one. "If any man thirst, let him come unto me, and drink." John 7. 37; Isa. 12. 3; Zech. 13. 1; Mark 16. 15; John 3. 5; 4. 10; Col. 1. 23.

3. "He that hath no money," ver. 1. If any man will obey Christ he shall receive his Gospel, his water of life, as a gift. "If any man will do his will, he shall know of the doctrine." John 7. 17; Deut. 7. 7, 8; Eph. 2. 8; 2 Tim. 1. 9; Titus 2. 11.

4. "Come, buy wine and milk without money, and without price," ver. 1. So believing in Christ as to obey him buys God's favor. "Ye are my friends, if ye do whatsoever I command you." John 15. 14; Exod. 23. 20, 21; 2 Cor. 7. 15; 10. 5; Rom. 6. 16-18; 1 Pet. 1. 2.

5. "Wherefore do ye spend money for that which is not bread?" ver. 2. No form, or forms, of worldliness can satisfy the human soul with peace. "Then I looked on all the works that my hands had wrought, and the labor that I had labored to do; and behold, all was vanity and vexation of spirit, and there was no profit under the sun." Eccl. 2. 11; 11. 8, 9; Matt. 6. 24; Rom. 12. 2; James 4. 4; 1 John 2. 15, 16.

6. "Let your soul delight itself in fatness," ver. 2. Holiness of heart and purity of life are the "fatness" of the soul. "Blessed are the pure in heart, for they shall see God." Matt. 5. 8; Psal. 24. 3, 4; Eph. 5. 5; Heb. 12. 14; 1 John 3. 2, 3.

7. "Incline your ear, and come unto me," ver. 3. Man is free to "come" to Jesus, that is, to obey the Spirit and words of Jesus, and be saved, or not to do so, and be lost. "And ye will not come unto me that ye might have life." John 5. 40; 3. 19; Eccl. 12. 13; Matt. 11. 28-30; Mark 16. 16.

8. "I will make an everlasting covenant with you," ver. 3. Man's obedience to Christ secures in his behalf, to afford him pardon and purity, all the weight of infinite wisdom and power. "For I the Lord love judgment; and I will direct their work in truth, and I will make an everlasting covenant with them." Isa. 61. 8; 2 Tim. 1. 9; 1 Tim. 2. 4; Acts 4. 12; Heb. 2. 10.

9. "Even the sure mercies of David," ver. 3. What was God's great promise to David? "And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established forever." 2 Sam. 7. 16; 1 Chron. 17. 7-27; John 12. 34; Heb. 1. 8.

10. "Behold, I have given him for a witness to the people," ver. 4. The holy One of Israel, the Messiah, the perfect Revealer of God's character to man. "All power is given unto me in heaven and in earth." Matt. 28. 18; Psal. 2. 6; 89. 19; Isa. 9. 6, 7; Luke 1. 32; Rom. 14. 9.

11. "Behold, thou shalt call a nation that thou knowest not," ver. 5. That is, the peculiar people to be known as the Christian Church, but which at that time did not exist. "And hath put all things under his feet, and gave him to be the head over all things to the Church." Eph. 1. 22; Deut. 7. 6; Psa. 90. 16; Isa. 60. 19; Rom. 9. 2-4.

12. "And nations that knew not thee shall run unto thee," ver. 5. The ultimate and universal victory of the Christian Church is here predicted. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isa. 2. 2; Ezek. 17. 22-24; Dan. 2. 34, 35; Mic. 4. 1; Psa. 2. 8.

13. "For he hath glorified thee," ver. 5. Messiah's position by God's appointment. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11. 15; Isa. 45. 23; John 18. 36; Phil. 2. 9, 10; Heb. 2. 9.

14. "Seek ye the Lord," ver. 6. The favor of God, pardon through the atonement, and purity through the new birth, is not obtained by the sinner without effort. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7. 7; Psa. 81. 10; John 14. 13, 14; 16. 23, 24; 2 Tim. 2. 15; 2 Peter 1. 10.

15. "While he may be found," ver. 6. The individual's opportunity to repent and obey Christ may end before his natural life does. "My Spirit shall not always strive with man." Gen. 6. 3; Neh. 9. 30; Isa. 5. 4, 5; 63. 10; Jer. 11. 7, 11; Matt. 12. 31; Mark 3. 29; Luke 12. 10.

16. "Let the wicked forsake his way," ver. 7. Repentance is ceasing to sin: to repent is to stop sinning: the wicked repent when they forsake their wicked ways. "But now commandeth all men every-where to repent." Acts 17. 30; Job 11. 14; Psa. 34. 14; 101. 3; Luke 24. 47; 2 Tim. 2. 19.

17. "And he will have mercy upon him," ver. 7. No matter how great the offender, the mercy of the Offended is adequate to pardon and purify. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28. 13; Psa. 86. 5, 15; 103. 8; Micah 7. 18; 1 Peter 1. 3.

18. "For he will abundantly pardon," ver. 7. There are no "non-elect:" some sinners need more of the grace of conviction than others, but "My grace is sufficient." "Beloved, when I gave all diligence to write you of the common salvation." Jude 3; Isa. 45. 22; Titus 1. 4; 2 Peter 3. 9; Rev. 22. 17.

19. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," ver. 8. God would teach us by this strong contrast a needed lesson of humility, by calling attention to the fact of his infinite superiority to us. "To God only wise, be glory through Jesus Christ forever." Rom. 16. 27; 1 Tim. 1. 17; 6. 15, 16; 1 John 4. 8, 16; Jude 25.

20. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void: but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," ver. 11. The central mission of the word of God is to save the human race, and that salvation it will positively accomplish. "They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11. 9; 35. 9; Psa. 72. 19; Hab. 2. 14; Rev. 11. 15.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

This lesson contains five parts....I. **The call.** 1. To every one, ver. 1...2. To the thirsty. Show how eagerly men in the desert long for water, and how precious it is. Said an Arab, "Once I saw a skin-bag lying on the sand; I ran toward it hoping to find in it water. But alas! it was full of pearls!...3. To buy, yet without money. How little of this world's treasure can men buy without money! Yet God offers his priceless things as a gift....II. **The reasons for accepting God's offer.** 1. The fact that other objects in life are disappointing, ver. 2. How few people find that riches, honor, pleasure satisfy their needs!...2. The pleasure and satisfaction to be obtained by acceptance, ver. 2....3. The eternal reward which is offered, ver. 3....III. **The Saviour who is presented.** vers. 4, 5. 1. A witness. 2. A leader. 3. A commander. 4. An attractive Saviour, drawing all men, ver. 5. 5. The Holy One, ver. 5....IV. **The conditions of the call.** Vers. 6, 7. 1. Come now, ver. 6....2. Turn from sin....3. Return to God. 4. Seek mercy....V. **The encouragements of the call.** 1. God's abundant grace, vers. 8, 9....2. God's mercy as shown in his bounty to the earth, ver. 10....3. These show his faithfulness to his promise, ver. 11.

References. FREEMAN. Ver. 1: Invitation to buy, 526.

Blackboard.

BY J. B. PHIPPS, ESQ.



Jesus places the cup of salvation to our lips. In it is the water of life, of which he said that if one drinks of it he will not thirst again. Whosoever will may drink of it freely. No one, rich or poor, old or young, will be turned empty away. The invitation to come to the waters is no ordinary one. It is a question of life or death to the one who hesitates to obey the call. It cannot be bought. How can it be obtained?

Lesson Word-Pictures.

A fountain brimming and running! What a musical splash to the waters! As the sun shines on it, with what a necklace of jewels it is encircled! So cool is it, and satisfying and free! Why does not that thirsty man creeping across the desert-sands of sin, hot and blistering, run to it, stoop down to it, and lose his thirst forever? "Whosoever will, let him take the water of life freely." A feast in the banquet-room! Long tables heaped with delicious food, and the door of the banquet-room is wide open! Why does not that gaunt, starving beggar out in the highway of sin hurry in and eat and be satisfied forever? "Ho, every one!" Why do not the desert pilgrims leave the parched sands and the hungry beggars the highway, and all hurry to the cool,

sparkling gospel-fount and the rich, satisfying gospel feast? They come at last. Listen! Hear the sound of the feet of the nations running to the clear, ever-flowing waters, to the fullness of the feast ever-spread! Can any one refuse to come? Will they hesitate to appropriate God's promises? How full they are, how sure! You listen and you hear the rain. How it gently patters on field and forest as if the sound of the stroke of a gentle hand of blessing! You look and you see the snow. How it whitens the air with a veil whose beautiful meshes are the soft flakes! And after the snow-flakes and the rain-drops comes the spring, when in the forest-wind emerald mountain and hill break forth into singing and the leafy trees clap their hands. That spring-time shall be in the soul that catches and holds the promises of God.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Call to Come.* To be taught: 1.) Who calls? 2.) Who are called? 3.) From what called? 4.) To what called?

1. Print "Ho!" on the board. Tell that it means "See here," "Stop; look this way." Some one is calling who wants us to hear. He has something to give us. Excite interest and expectation. Tell that it is a great King who calls—the King of heaven. What kind of gifts do kings give? Ask if children have ever been invited to a party, or a visit. This is an invitation, and the One who invites is so much in earnest that he calls loudly. Let children tell who it is that calls, and print on the board, "God calling."

2. Talk about thirst, tell how dreadful it is to go without water. Teach that in the country where Isaiah lived water was often so scarce that it was bought and sold, and people who had to travel long distances in the desert often suffered torment from thirst. Those who are thirsty are glad to get water, and God here calls those who are thirsty for the water of eternal life, which is the knowledge of God, to come and take. Teach that every one needs this water, and God offers to give it to any one who will come. Ask how many would like to have you print "me" after "God calling?"

3. Read verse 7, and talk about having our own way. Show that our way is often a wrong way. There is but one right way, and that is God's. God calls us to leave our sinful, selfish ways, our naughty thoughts and words, and to return to him. He will make us love his thoughts and his ways. Teach that sin is our enemy that means to spoil us and kill us if possible. Then when God calls he is trying to save us from our worst enemy, by taking us away from sin. Print after "me" "away from sin."



4. Teach that Jesus is the Fountain of life. If we come to him we shall never be thirsty again. How can we come to him? See the little hand holding a cup. When we pray, we are holding out the cup. When we do any thing for Jesus' sake, we are holding out the cup. Speak of practical ways in which we may hold out our cup and take the water of life. Teach that when we take from Jesus we have to leave sin behind. Add to the sentence on the board, "To salvation," and let children read it slowly and seriously. Teach that the Saviour is waiting to receive each little child that comes to him. Sing, "Come to Jesus, just now."

FOURTH QUARTERLY REVIEW.

Dec. 27.

HOME READINGS.

- M. Lessons I. II. 2 Kings 6, 8-23; 7, 1-17.
 Th. Lesson III. 2 Kings 10, 15-31.
 W. Lessons IV, V. 2 Kings 12, 1-15; 13, 14-25.
 Th. Lessons VI, VII. Jonah 1, 1-17; 3, 1-10.
 F. Lessons VIII, IX. 2 Kings 18, 1-12; 20, 1-17.
 S. Lessons X, XI. Isa. 1, 1-18; 53, 1-12.
 S. Lesson XII. Isa. 55, 1-11.

REVIEW SCHEME FOR SENIOR STUDENTS.

LESSON I. Elisha at Dothan.—What mysterious thing troubled the king of Syria? How was the young man convinced of divine protection? What example of mercy did the prophet show?

LESSON II. The Famine in Samaria.—Who expressed a doubt of God's word? What desperate deed led to a discovery? What prophecy respecting the doubter was fulfilled?

LESSON III. Jehu's False Zeal.—What two men made a compact? What excellent work did Jehu accomplish? Of what sin was he guilty?

LESSON IV. The Temple Repaired.—What had caused the decay of the temple? What wise plan was adopted for its repair? Who completed the work?

LESSON V. Death of Elisha.—What king visited the dying prophet? What lessons did he learn? What miracle occurred in a hasty burial? What prophecy was fulfilled?

LESSON VI. The Story of Jonah.—Why did the prophet flee? How was he brought back?

LESSON VII. Effect of Jonah's Preaching.—What was the prophet's message to Nineveh? What was its effect upon the people? What was the result?

LESSON VIII. Hezekiah's Good Reign.—For what was Hezekiah distinguished? What caused prosperity in Judah? What brought calamity to Israel?

LESSON IX. Hezekiah's Prayer Answered.—Why was the king sorrowful? How was he restored? Of what folly was he guilty? What prophecy of evil was uttered?

LESSON X. The Sinful Nation.—In what consisted Judah's sin? What was the result of it? How did God recall them to duty? What was the divine promise?

LESSON XI. The Suffering Saviour.—Why was Christ rejected? What was the significance of his death? How does he intercede for men?

LESSON XII. The Gracious Invitation.—To whom and for what is the call of God? What is the assurance of its truth? Why is God's promise to man immutable?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



LESSON I. Elisha at Dothan.—By whose advice were the Syrian king's plans defeated? Whom did he send to seize the prophet? What did the prophet's servant see? Repeat the GOLDEN TEXT. What did Elisha do to the Syrian army? What treatment of an enemy did he propose?

LESSON II. The Famine in Syria.—What prophecy of plenty did Elisha make? What did he predict for a doubter? Who caused the Syrian army's defeat? Who discovered their flight? How was plenty secured to the Israelites? What became of the doubter? Repeat the GOLDEN TEXT.

LESSON III. Jehu's False Zeal.—Whom did Jehu call for a witness? What did he invite him to see? What priests did he destroy? What idolatry did he still permit? Repeat the GOLDEN TEXT.

LESSON IV. The Temple Repaired.—What was the character of Jehoash? What did he order set aside for the repair of the Lord's house? How long was his order disobeyed? How was the money at last collected? Repeat the GOLDEN TEXT.

LESSON V. Death of Elisha.—To whose sick-bed did a royal mourner come? What was the king ordered

to do? What penalty did his failure bring upon him? What miracle was wrought by the bones of the prophet? Repeat the **GOLDEN TEXT**.

LESSON VI. The Story of Jonah.—What command was given to Jonah? [**GOLDEN TEXT**.] What did he do to avoid obedience? How was his escape prevented? What did the sailors do to the disobedient prophet? How was he preserved?

LESSON VII. Effect of Jonah's Preaching.—To whom was Jonah sent a second time? What was his threatening message? What effect did it have upon the people? What testimony did Jesus bear to this part? [**GOLDEN TEXT**.]

LESSON VIII. Hezekiah's Good Reign.—Who was Hezekiah? What was his character? [**GOLDEN TEXT**.] What did he do to destroy idolatry? How did the Lord reward his faithfulness? What Samaritan city was destroyed by the Syrians? Why did the Lord forsake Israel?

LESSON IX. Hezekiah's Prayer Answered.—What message did Isaiah bring to King Hezekiah? What did the king do in his distress? What is the psalmist's benediction to the afflicted? [**GOLDEN TEXT**.] What promise did the Lord give the king in answer to prayer? What sign was given to Hezekiah?

LESSON X. The Sinful Nation.—How does the Lord describe his rebellious people? With what does he say he is not satisfied? What does he ask them to put away? [**GOLDEN TEXT**.] What invitation is given to the sinful? What promise to the penitent?

LESSON XI. The Suffering Saviour.—How is the promised Saviour described by the prophet? For whom were these sufferings borne? What burden was laid upon Jesus? [**GOLDEN TEXT**.] How were these sufferings borne?

LESSON XII. The Gracious Invitation.—What gracious invitation is given? [**GOLDEN TEXT**.] What remonstrance is given to the worldly? What are the steps necessary to pardon? What is the extent of the pardon? By what has God assured his pardon to men?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you say the **GOLDEN TEXTS** for this quarter?

- | | |
|-------------------|--------------------|
| 1. Fear not— | 7. The men of— |
| 2. The things— | 8. He did that— |
| 3. Blessed is— | 9. The Lord hear— |
| 4. I was glad— | 10. Cease to do— |
| 5. He being dead— | 11. The Lord hath— |
| 6. Arise, go— | 12. Ho, every one— |

LESSON I.—What did God give Elisha power to know? Just what the **Syrians** were going to do. When they found he was in Dothan what did they do? Sent a great army at night to surround Dothan. What happened to them? God made them blind.

LESSON II.—What did Elisha say when the famine was great in Samaria? To-morrow there will be plenty. What happened to the Syrians? They were frightened and ran away. What did the king do when he knew they were gone? He sent and robbed all their tents, and so there was plenty.

LESSON III.—Who was king after Ahab? Jehu. What did Jehu do? He slew all that was left of Ahab's family. What did he do with the worshippers of Baal? He destroyed them all, and burned their images.

LESSON IV.—What king repaired the temple? Jehoash. How long did Jehoash do what was right in God's sight? As long as the good priest Jehoiada lived.

LESSON V.—What king went to see Elisha when Elisha was sick near unto death? Joash. What did Elisha tell him to do? Open the windows toward Syria and shoot the arrows. What happened to a dead man who was thrown into Elijah's grave a year after he was buried? He came to life again.

LESSON VI.—What did God tell Jonah to do? Go to Nineveh and preach to the people. Where did he go instead? To sea. What happened to him for disobeying God? He was thrown overboard and swallowed by a great fish.

LESSON VII.—After the fish had thrown Jonah on the land where did he go? To Nineveh, as God told him. How did the people feel when they heard his preaching? They believed his words and repented of their sins. What did God do? Forgave them.

LESSON VIII.—Who was the best king Israel had? Hezekiah. What did he do? He destroyed idolatry and the people prospered. What became of Samaria? It was taken by the Syrians. What became of Israel? They were carried away prisoners and lost as a nation.

LESSON IX.—What did Hezekiah pray for when he was sick? To be made well again. What did the king of Babylon do when he heard he was sick? Sent presents. What did Hezekiah do? Showed all his treasures to the messengers.

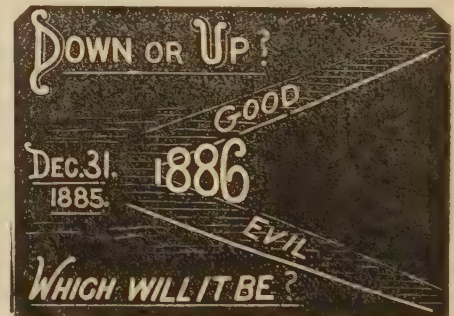
LESSON X.—What did Isaiah say should happen to or befall the kingdom of Judah for her wickedness? Her country should be desolate, her cities burned, and her land devoured by strangers. What did he urge them to do? Put away evil and live for God. What would God do if they truly repented? Make their hearts white as snow.

LESSON XI.—Whom did Isaiah say should come? Our precious Saviour. What would he do for us? Suffer and die.

LESSON XII.—Who are invited to come and drink the water of life? Every one that thirsteth. When are we to seek God? Now, while he may be found.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This being the last Sunday in 1885, a design for the blackboard is given, simple in form, but intended as a closing thought of importance for the year. The short straight line represents the last day of the year. The question for decision is, Shall the pathway of 1886 be upward or downward? Draw the up line with white chalk, and the down line with red. Which will it be? One must be chosen. Illustrate by showing the momentum of an object going down an inclined plane. It goes faster as it goes down. Which will it be for you? The evil way steadily going down, or the good way reaching up to a higher life?

LESSONS FOR JANUARY, 1886.

- JAN. 3. Josiah and the Book of the Law. 2 Kings 22. 1-13.
 JAN. 10. Jeremiah Predicting the Captivity. Jer. 8. 20-22, and 9. 1-16.
 JAN. 17. The Faithful Rechabites. Jer. 35. 12-19.
 JAN. 24. Captivity of Judah. 2 Kings 25. 1-12.
 JAN. 31. Daniel in Babylon. Dan. 1. 8-21.

Review Service for the Fourth Quarter.

BY REV. J. L. HURLBUT, D.D.

Leader. To what period of time do these lessons relate?

School. The lessons of the Fourth Quarter embrace a period nearly twice as long as those of the Third, including about 200 years, from the translation of Elijah to the death of Hezekiah in Judah, or from 895 to 700 B. C.

Leader. To what lands do they relate?

School. They relate not only to Israel, but also to Judah, to Syria, and even to Assyria and Chaldaea. Thus they require a knowledge of all the lands between the Caspian Sea, the Persian Gulf, and the Mediterranean, or most of the Old Testament world, an area about one fourth that of the United States.

Leader. What historic pictures do they present to us?

School. We see Syria, Israel, and Judah struggling for pre-eminence; while on the north-east Assyria rises, overwhelming and destroying all the nations; and in the south-east Babylon looms up in the distance, not yet an actor in the scene, but foreseen by the prophet as soon to appear upon the stage of events.

Singing.

C. M.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan his work in vain:
God is his own interpreter,
And he will make it plain.

Leader. What four places are prominently brought before us in these lessons?

[*Four scholars come forward, and face the school.*]

First Scholar. Samaria is the first city which these lessons present to us. Here upon the hill of Shemer stood the capital of the northern kingdom of Israel. Here stood Jezebel's temple to Baal, where four hundred idol-priests ministered. Here, in the time of our lessons, reigned Jehoram, the son of Ahab, until he was slain in Jehu's sudden revolution. Here Jehu the fierce reformer destroyed the idols and burned the temple of Baal, slaying the priests upon their own altars. Here the Syrians strove in vain to take the city; but it fell at last under the mightier hosts of the Assyrians, and with it fell the kingdom of Israel, never to rise again.

Second Scholar. Another place brought before us is Jerusalem, the city of the great king. We see it standing upon its four hills, beautiful for situation, and the joy of the earth. At the period represented in our lessons, we look upon the temple

of God on Mount Moriah, restored by King Joash, but desecrated by Ahaz; we behold Hezekiah lying upon his couch in prayer, and rising from it with lengthened life; and we hear the song of Isaiah proclaiming a coming Redeemer.

Third Scholar. The fifth lesson bring us to a scene whose place is unnamed, but it may have been at Jericho, in the Jordan valley. Here the king weeps over the dying prophet, and here the dead bones in the grave stand forth when touched by the ashes of Elisha.

Fourth Scholar. Our lessons carry us far from the sacred places of Palestine to a strange land and a heathen city, to Nineveh, the mistress of the Oriental world, standing upon the Tigris River. It was an aggregation of four cities, surrounded by a common wall more than ninety miles long, and inclosing the palaces, gardens, and dwellings of half a million people. Here Jonah preached, hither the captives from Israel were brought, and from this city the great kings of Assyria went forth to conquer. But soon after the age of our lessons it was destroyed, and its empire gave place to that of Babylon.

Singing.

L. M.

Behold the Christian warrior stand
In all the armor of his God;
The Spirit's sword is in his hand,
His feet are with the Gospel shod;

In panoply of truth complete,
Salvation's helmet on his head;
With righteousness a breast-plate meet,
And faith's broad shield before him spread.

Undaunted to the field he goes;
Yet vain were skill and valor there,
Unless, to foil his legion foes,
He takes the truest weapon, prayer.

Leader. Let us hear accounts of some of the most important persons named in our lessons.

[*A class of six scholars come forward.*]

First Scholar. I speak of Elisha, the man of God, gentle in his character, yet mighty in his deeds. His prayers brought back life to the dead; his sight penetrated to the spiritual world, and enabled him to see armies of angels; his faith made him calm and bold when all around him were in despair. On his death-bed he uttered God's prophecy of deliverance, and in the grave his ashes wrought a miracle.

Second Scholar. I speak of Jehu, the revolutionist, in whom good and evil traits were mingled. He was prompt to obey when God called him to the throne, bold and energetic in his action, and thorough in his destruction of the Baal-worship. But all his schemes were for self, he had no thought of God in all his acts, and though rewarded for his work, his reward was only of this world.

Third Scholar. I speak of Joash, the boy-king of Judah. The crown pressed his brow while he

was a child of eight years, and while the good priest Jehoiada lived his reign was a worthy one. The idols were torn down, the altar of God smoked again with the sacrifice, and the temple was restored to its ancient state. But when the guiding hand of Jehoiada was removed, Joash fell under evil influences, his good became evil, and his rule was one continued series of calamities.

Fourth Scholar. I speak of Jonah, the disciplined and repenting prophet. Sent by the Almighty to preach to a heathen city, he disobeyed the command, and only through storm, and peril, and the sea-monster's jaws learned that the way of obedience is the way of safety. Then, humbled and again accepted, he bore God's message of warning, which led a nation to repentance, and showed that even heathen hearts have capacity to receive the Gospel of salvation.

Fifth Scholar. I speak of Hezekiah, the best of the kings of Judah. Born in an age of wickedness and idol-worship, he early chose the Lord God of Israel, and served him faithfully. He opened the long-closed house of God, reformed the people, and led the way in the service of the Lord. His prayers turned back the tide of Assyrian invasion, and gave him life when about to die. In all the history of the kingdom there is no name more bright and no career more noble.

Sixth Scholar. I speak of Isaiah, the evangelical prophet. Living seven centuries before Christ, he saw through the coming gloom the light and glory beyond. He beheld a sinner at once divine and human, with all the royalty of David, yet burdened with sorrow, hanging upon the cross, and laid within the tomb. His prophecies are the clearest of any in the volume of inspiration, and they have cheered the hearts of multitudes in all ages.

Singing.

S. M.

Our sins on Christ were laid ;
He bore the mighty load ;
Our ransom-price he fully paid
In groans, and tears, and blood.

To save a world, he dies ;
Sinners, behold the Lamb !
To him lift up your longing eyes ;
Seek mercy in his name.

Pardon and peace abound ;
He will your sins forgive ;
Salvation in his name is found,—
He bids the sinner live.

Leader. Let us now repeat the Titles and Golden Texts of the Lessons for the past quarter.

[Let the Superintendent give the number of each lesson, the boys respond with the Title, and the girls follow with the Golden Text.]

Leader. The first lesson.

Boys. Elisha at Dothan.

Girls. Fear not ; for they that be with us are more than they that be with them. 2 Kings 6. 16.

Leader. The second lesson.

Boys. The Famine in Samaria.

Girls. The things which are impossible with men are possible with God. Luke 18. 27.

Leader. The third lesson.

Boys. Jehu's False Zeal.

Girls. Blessed is the man that walketh not in the counsel of the ungodly. Psal. 1. 1.

Leader. The fourth lesson.

Boys. The Temple Repaired.

Girls. I was glad when they said unto me, Let us go into the house of the Lord. Psal. 122. 1.

Leader. The fifth lesson.

Boys. Death of Elisha.

Girls. He, being dead, yet speaketh. Heb. 11. 4.

Leader. The sixth lesson.

Boys. The Story of Jonah.

Girls. Arise, go to Nineveh, that great city, and cry against it. Jonah 1. 2.

Leader. The seventh lesson.

Boys. Effect of Jonah's preaching.

Girls. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here. Luke 11. 32.

Leader. The eighth lesson.

Boys. Hezekiah's Good Reign.

Girls. He did that which was right in the sight of the Lord. 2 Kings 18. 3.

Leader. The ninth lesson.

Boys. Hezekiah's Prayer Answered.

Girls. The Lord hear thee in the day of trouble. Psal. 20. 1.

Leader. The tenth lesson.

Boys. The Sinful Nation.

Girls. Cease to do evil; learn to do well. Isa. 1. 16, 17.

Leader. The eleventh lesson.

Boys. The Suffering Saviour.

Girls. The Lord hath laid on him the iniquity of us all. Isa. 53. 6.

Leader. The twelfth lesson.

Boys. The Gracious Invitation.

Girls. Ho, every one that thirsteth, come ye to the waters. Isa. 55. 1.

Singing.

S. M.

The Spirit, in our hearts,
Is whispering, "Sinner, come;"
The bride, the Church of Christ, proclaims
To all his children, "Come!"

Let him that heareth say
To all about him, "Come!"
Let him that thirsts for righteousness,
To Christ, the fountain, come!

Yea, whosoever will,
O let him freely come,
And freely drink the stream of life;
'Tis Jesus bids him come.

Lessons and Golden Texts for 1886.

First Quarter.

Studies in Jewish History.

Lesson

- I. Jan. 3.—**IOSIAH AND THE BOOK OF THE LAW.** 2 Kings 22. 1-13. *Commit vs. 13.* GOLDEN TEXT: He did that which was right in the sight of the Lord. 2 Kings 22. 2.
- II. Jan. 10.—**JEREMIAH PREDICTING THE CAPTIVITY.** Jer. 8. 20-23, and 9. 1-16. *Commit vs. 20-22.* GOLDEN TEXT: The harvest is past, the summer is ended, and we are not saved. Jer. 8. 20.
- III. Jan. 17.—**THE FAITHFUL RECHABITES.** Jer. 35. 12-19. *Commit vs. 18, 19.* GOLDEN TEXT: For unto this day they drink none, but obey their father's commandment. Jer. 35. 14.
- IV. Jan. 24.—**CAPTIVITY OF JUDAH.** 2 Kings 25. 1-12. *Commit vs. 11, 12.* GOLDEN TEXT: By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Psa. 137. 1.
- V. Jan. 31.—**DANIEL IN BABYLON.** Dan. 1. 8-21. *Commit vs. 20, 21.* GOLDEN TEXT: Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Psa. 119. 9.
- VI. Feb. 7.—**THE FIERY FURNACE.** Dan. 3. 16-28. *Commit vs. 16-18.* GOLDEN TEXT: Our God whom we serve is able to deliver us from the burning fiery furnace. Dan. 3. 17.
- VII. Feb. 14.—**THE HANDWRITING ON THE WALL.** Dan. 5. 1-12, and 25-28. *Commit vs. 3-6.* GOLDEN TEXT: Thou art weighed in the balances, and art found wanting. Dan. 5. 27.
- VIII. Feb. 21.—**THE SECOND TEMPLE.** Ezra 1. 1-4, and 3. 8-13. *Commit vs. 2-4.* GOLDEN TEXT: They praised the Lord, because the foundation of the house of the Lord was laid. Ezra 3. 11.
- IX. Feb. 28.—**NEHEMIAH'S PRAYER.** Neh. 1. 1-11. *Commit vs. 8, 9.* GOLDEN TEXT: Give us help from trouble: for vain is the help of man. Psa. 108. 12.
- X. March 7.—**READING THE LAW.** Neh. 8. 1-12. *Commit vs. 8-10.* GOLDEN TEXT: So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading. Neh. 8. 8.
- XI. March 14.—**ESTHER'S PETITION.** Esther 4. 10-17, and 5. 1-3. *Commit vs. 1-3.* GOLDEN TEXT: So will I go into unto the king, which is not according to law: and if I perish, I perish. Esther 4. 16.
- XII. March 21.—**MESSIAH'S MESSENGER.** Mal. 3. 1-6, and 4. 1-6. *Commit 3. 1-3.* GOLDEN TEXT: Behold, I will send my messenger, and he shall prepare the way before me. Mal. 3. 1.
- XIII. March 28.—**REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.**

Second Quarter.

Studies in the Writings of John.

- I. April 4.—**THE WORD MADE FLESH.** John 1. 1-18. *Commit vs. 1-5.* GOLDEN TEXT: The Word was made flesh, and dwelt among us. John 1. 14.
- II. April 11.—**THE FIRST DISCIPLES.** John 1. 35-51. *Commit vs. 40-42.* GOLDEN TEXT: The two disciples heard him speak, and they followed Jesus. John 1. 37.
- III. April 18.—**THE FIRST MIRACLE.** John 2. 1-11. *Commit vs. 1-5.* GOLDEN TEXT: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. John 2. 11.

Lesson

- IV. April 25.—**JESUS AND NICODEMUS.** John 3. 1-18. *Commit vs. 14-16.* GOLDEN TEXT: Ye must be born again. John 3. 7.
- V. May 2.—**JESUS AT THE WELL.** John 4. 5-26. *Commit vs. 23-26.* GOLDEN TEXT: God is a Spirit; and they that worship him must worship him in spirit and in truth. John 4. 24.
- VI. May 9.—**SOWING AND REAPING.** John 4. 27-42. *Commit vs. 35-38.* GOLDEN TEXT: One soweth, and another reapeth. John 4. 37.
- VII. May 16.—**THE NOBLEMAN'S SON.** John 4. 43-54. *Commit vs. 48-51.* GOLDEN TEXT: Jesus saith unto him, Go thy way; thy son liveth. John 4. 50.
- VIII. May 23.—**JESUS AT BETHESDA.** John 5. 5-18. *Commit vs. 6-9.* GOLDEN TEXT: Wilt thou be made whole? John 5. 6.
- IX. May 30.—**JESUS FEEDING FIVE THOUSAND.** John 6. 1-21. *Commit vs. 9-11.* GOLDEN TEXT: Jesus said unto them, I am the bread of life. John 6. 35.
- X. June 6.—**JESUS THE BREAD OF LIFE.** John 6. 22-40. *Commit vs. 27-29.* GOLDEN TEXT: Lord, evermore give us this bread. John 6. 34.
- XI. June 13.—**JESUS THE CHRIST.** John 7. 37-52. *Commit vs. 43-46.* GOLDEN TEXT: Thou art the Christ, the Son of the living God. Matt. 16. 16.
- XII. June 20.—**JESUS AND ABRAHAM.** John 8. 31-38, and 44-59. *Commit vs. 32-36.* GOLDEN TEXT: Your father Abraham rejoiced to see my day: and he saw it, and was glad. John 8. 56.
- XIII. June 27.—**REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.**

Third Quarter.

Studies in the Writings of John.

- I. July 4.—**JESUS AND THE BLIND MAN.** John 9. 1-17. *Commit vs. 1-4.* GOLDEN TEXT: One thing I know, that, whereas I was blind, now I see. John 9. 25.
- II. July 11.—**JESUS THE GOOD SHEPHERD.** John 10. 1-18. *Commit vs. 14-16.* GOLDEN TEXT: I am the good shepherd: the good shepherd giveth his life for the sheep. John 10. 11.
- III. July 18.—**THE DEATH OF LAZARUS.** John 11. 1-16. *Commit vs. 1-4.* GOLDEN TEXT: Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. John 11. 11.
- IV. July 25.—**THE RESURRECTION OF LAZARUS.** John 11. 17-44. *Commit vs. 23-26.* GOLDEN TEXT: Jesus said unto her, I am the resurrection, and the life. John 11. 25.
- V. Aug. 1.—**JESUS HONORED.** John 12. 1-16. *Commit vs. 12-16.* GOLDEN TEXT: Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. John 12. 13.
- VI. Aug. 8.—**GENTILES SEEKING JESUS.** John 12. 20-36. *Commit vs. 23-25.* GOLDEN TEXT: And I, if I be lifted up from the earth, will draw all men unto me. John 12. 32.
- VII. Aug. 15.—**JESUS TEACHING HUMILITY.** John 13. 1-17. *Commit vs. 13-16.* GOLDEN TEXT: If ye know these things, happy are ye if ye do them. John 13. 17.
- VIII. Aug. 22.—**WARNING TO JUDAS AND PETER.** John 13. 21-38. *Commit vs. 30-33.* GOLDEN TEXT: Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10. 12.
- IX. Aug. 29.—**JESUS COMFORTING HIS DISCIPLES.** John 14. 1-14. *Commit vs. 1-6.* GOLDEN TEXT: Let not your heart be troubled: ye believe in God, believe also in me. John 14. 1.

Lesson

- X. Sept. 5.—JESUS THE TRUE VINE. John 15. 1-16. *Commit vs.* 4-6. GOLDEN TEXT: I am the vine, ye are the branches. John 15. 5.
- XI. Sept. 12.—THE MISSION OF THE SPIRIT. John 16. 5-20. *Commit vs.* 8-11. GOLDEN TEXT: He will guide you into all truth. John 16. 13.
- XII. Sept. 19.—JESUS INTERCEDING. John 17. 1-26. *Commit vs.* 20-24. GOLDEN TEXT: He ever liveth to make intercession for them. Heb. 7. 25.
- XIII. Sept. 26.—REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.

Fourth Quarter.

Studies in the Writings of John.

- I. Oct. 3.—JESUS BETRAYED. John 18. 1-14. *Commit vs.* 4-8. GOLDEN TEXT: The Son of man is betrayed into the hands of sinners. Mark 14. 41.
- II. Oct. 10.—JESUS BEFORE PILATE. John 18. 28-40. *Commit vs.* 36-38. GOLDEN TEXT: I find in him no fault at all. John 18. 38.
- III. Oct. 17.—JESUS DELIVERED TO BE CRUCIFIED. John 19. 1-16. *Commit vs.* 14-16. GOLDEN TEXT: Then delivered he him therefore unto them to be crucified. John 19. 16.
- IV. Oct. 24.—JESUS CRUCIFIED. John 19. 17-30. *Commit vs.* 17-19. GOLDEN TEXT: It is finished. John 19. 30.
- V. Oct. 31.—JESUS RISEN. John 20. 1-18. *Commit vs.* 15-17. GOLDEN TEXT: The Lord is risen indeed, and hath appeared to Simon. Luke 24. 34.
- VI. Nov. 7.—THOMAS CONVINCED. John 20. 19-31. *Commit vs.* 26-28. GOLDEN TEXT: And Thomas answered and said unto him, My Lord and my God. John 20. 28.
- VII. Nov. 14.—PETER RESTORED. John 21. 4-19. *Commit vs.* 15-17. GOLDEN TEXT: He saith unto him, Feed my lambs. John 21. 15.
- VIII. Nov. 21.—WALKING IN THE LIGHT. 1 John 1. 5-10, and 2. 1-6. *Commit 1.* 7-9. GOLDEN TEXT: If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1. 7.
- IX. Nov. 28.—JOHN'S VISION OF CHRIST. Rev. 1. 4-18. *Commit vs.* 4-6. GOLDEN TEXT: I am he that liveth, and was dead; and, behold, I am alive for evermore. Rev. 1. 18.
- X. Dec. 5.—WORSHIPING GOD AND THE LAMB. Rev. 5. 1-14. *Commit vs.* 11-13. GOLDEN TEXT: Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb, for ever and ever. Rev. 5. 13.
- XI. Dec. 12.—THE SAINTS IN HEAVEN. Rev. 7. 9-17. *Commit vs.* 13-15. GOLDEN TEXT: Therefore are they before the throne of God, and serve him day and night in his temple. Rev. 7. 15.
- XII. Dec. 19.—THE GREAT INVITATION. Rev. 22. 8-21. *Commit vs.* 16, 17. GOLDEN TEXT: The grace of our Lord Jesus Christ be with you all. Amen. Rev. 22. 21.
- XIII. Dec. 26.—REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.

Book Notices.

The Period of the Reformation, 1517 to 1648. By Ludwig Häusser. Edited by Wilhelm Oncken, Professor of History at the University of Geissen. Translated by Mrs. G. Sturge. New York: Robert Carter & Brothers. The lectures here given were delivered by Professor Häusser about twenty-five years ago, and were published in German in 1868 from shorthand notes taken by Professor Oncken. They were translated into English about five years after, and are now given in one bulky volume of seven hundred pages. They comprise a period in Church history which must always be regarded with interest by every student, and the views of different authors help to a correct appreciation of the events narrated. Häusser's history should have a place among the rest.

Principles of Political Economy. By Simon Newcomb, Ph.D., LL.D., Professor of Mathematics, United States Navy; Professor in the Johns Hopkins University. New York: Harper & Brothers. Professor Newcomb here aims to set forth the principles of Political Economy in a scientific form. He brings to the discussion a mind accurately trained in scientific research in other fields of thought. The volume is divided into four books: I. Logical Basis and Method of Economic Science. II. Description of the Social Organism. III. The Laws of Supply and Demand. IV. The Societary Circulation. V. Applications of Economic Science. An *Addendum* containing a summary of the leading economic principles set forth adds very materially in a clear understanding of the work.

Political Evolution; or, From Poverty to Competence. By C. A. Washburn. Philadelphia: J. B. Lippincott & Company. Some of the points of friction in the governmental machinery of our republic are forcibly noted by the writer of this volume. By long experience in political life and by careful study of our governmental system he is qualified to speak advisedly on these subjects. By some of the radical changes he proposes he would simplify and purify the present mode of electing the President, and would so change the modes of taxation as to equalize the burdens borne by tax-paying citizens. The book should be read by all who wish to keep acquainted with the trend of political thought and discussion in our day.

The Writings and Speeches of Saml J. Tilden. Edited by John Bigelow. In two volumes. New York: Harper & Brothers. Mr. Tilden has been in public life for half a century, and during that time has had a large share in the discussion of political, civil, and social questions. In these volumes his views on these questions are put into a permanent form fitted for reference. The work exhibits the characteristic style of its author, and will form a valuable addition to any library, public or private, which is designed to have a collection of political writings.

Upon a Cast. By Charlotte Dunning. New York: Harper & Brothers. This is what is commonly known as a "society novel." The principal characters are taken from people of wealth, or those who have been such. It comes up to the average of such works.

The Song Budget. A Collection of Songs and Music for Schools and Educational Gatherings. Compiled by E. V. DeGraff, A.M. 4to, pp. 76. Syracuse, N. Y.: C. W. Bardeen. 15 cents. This is a new edition of an old collection, of which it is said a hundred thousand copies have been sold. Its songs have been carefully chosen from all sources, and many of them were favorites "when we were boys."

GOLD is the only idol that is worshiped in all lands without a temple, and by all sects without hypocrisy.

The Temperance School; Primary Temperance Catechism; Catechism on Alcohol and Tobacco; Juvenile Temperance Manual for Teachers. These are all written by Julia Coleman, and published by the National Temperance Society, New York. As their titles indicate, they are designed to aid teachers in giving instruction to the young on the important subject of temperance. Besides these there are tracts, and leaflets, and cards, and songs, and music, all intended to be used in the temperance school, which is a meeting of children usually held on Saturday afternoon, and conducted very much after the style of a Sunday-school.

"Go Work." A Book for Girls. By Annie Frances Perram. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. The boys as well as the girls will find profit in this book. The moral of the story may be best expressed in the well-known line, "If you want a field of labor, you may find it anywhere."

Lodebar. By Mrs. Lucy A. Spottswood. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. The title is a Bible name, but its scene is laid, not in Gilead, but in Virginia. Lodebar is an old mansion, once inhabited by a pirate, and haunted by strange sounds, which prove not to be ghosts after all. The story is interesting, with not too much love in it for the Sunday-school library.

The Sabbath: Its Permanence, Promise, and Defense. By W. W. Everts, D.D. New York: E. B. Treat. This is a forcible, well-written essay on one of the most important subjects for consideration at the present time. It discusses the *Law of the Sabbath*; the *Promise of the Sabbath*, and the *Defense of the Sabbath*. There are phases of the Sabbath question which need a fresh discussion, and this book will help to it. Though we do not find in the volume any allusion to Sunday camp-meetings, we think the managers of some of our camp-meetings might be benefited by reading its pages.

Mental Science. A Text-Book for Schools and Colleges. By Edward John Hamilton, D.D., Professor of Intellectual Philosophy in Hamilton College, N. Y. New York: Robert Carter & Brothers. This is an abridgement of the author's larger work on "The Human Mind," issued several years ago, and is designed for more general use as a text-book than the other work could expect to have. It is admirably arranged for the purpose designed, having side-notes, a full index, and a typographical arrangement by which subjects not absolutely essential may be omitted if desired.

The Hebrew Feasts in Their Relation to Recent Critical Hypotheses Concerning the Pentateuch. By William Henry Green, Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers. This is a course of eight lectures delivered by Professor Green before the students of the Newton Theological Institution. It is an able and exhaustive discussion of the modern theories of criticism in reference to the Pentateuch, so far as the Hebrew feasts are concerned.

Poems. Together with Brother Jacob and the Lifted Veil. By George Eliot. New York: Harper & Brothers. The "poems" comprise fifteen of the choicest productions of the gifted author, including "The Spanish Gypsy." They will be read with new interest now that the author's pen is forever laid by.

City Ballads. By Will Carleton. New York: Harper & Brothers. These delightful poems will appropriately take their place by the side of the "Farm Ballads," and

"Farm Festivals" of the author. He has entered a field somewhat unexplored, for poets usually go to the country instead of to the city. Yet this book will show that there are elements of poetry even in the crowded city, especially if the visitors are from the rural districts.

Lilith: The Legend of the First Woman. By Ada Langworthy Collier. Boston: D. Lothrop & Co. Out of the rabbinic fable that before Eve Adam had a wife called Lilith, this author has constructed a story, and written it in blank verse. Herself childless, Lilith stole Eve's child, but touched with pity restored it, only to see it die. The poem is fairly written, with some lines of genuine beauty.

Worse Than Wasted. By William Hargreaves, M.D., Ph.D. New York: National Temperance Society. A terrible array of facts in reference to the cost of the liquor traffic. It treats of the following topics: 1. The Resources of the United States. 2. The Quantity and Cost of Intoxicating Drinks in the United States. 3. Cost of Intoxicating Drinks Contrasted, etc. 4. The Losses from the Drink-Traffic. 5. Drink and Bad Trade. 6. Money Spent for Liquors Injures Labor. 7. The Brewers' Business vs. Productive Industry.

The Boy's Book of Battle-Lyrics. By Thomas Dunn English, LL.D. New York: Harper & Brothers. Boys are fond of battle-stories and of ballad-verses, hence such a book as this, which tells the story of many battles in the history of America, from the days of De Soto to the last war, will be sure of a favorable greeting from the young folks. The poetry has a ringing quality, the notes gives almost a connected history, the pictures are of persons and places referred to in the ballads; and altogether the book will make an attractive present for Christmas.

Why we Believe the Bible. An Hour's Reading for Busy People. By J. P. T. Ingraham, S.T.D. New York: D. Appleton & Co. We admire the plain, simple, straightforward manner in which Dr. Ingraham brings his subject to the attention of his readers. In the form of question and answer he discusses some of the most serious topics connected with revelation, clearing up doubts and answering objections. The little book has much information in it of value to Sunday-school teachers.

The Story of Hannah. By Mrs. Nathaniel Conklin. New York: Robert Carter & Brothers. Under her new name we do not at first recognize the well-known Jennie M. Drinkwater, but the pen reveals the writer, whose stories are always readable, and depict noble characters. Hannah is a mature young lady of six and thirty, who keeps her youth by keeping her heart warm and her hands busy. Girls from fifteen to eighteen years old will receive an uplifting influence from this story, and their elders will find equal enjoyment in its pages. But who was "Mary Russel Milford" referred to on page 383? Probably the author meant *Milford*, and the printer forgot to cross his t.

Ten Nights in a Bar Room, and What I Saw There. By T. S. Arthur. New York: National Temperance Association. Though thirty years have passed since the original publication of this book, it is still fresh and interesting, and—alas! that it should be said—it still presents the truth. A whole generation of work has not sufficed to destroy the evil of intemperance, and the new-comers of another generation can profit by what was written for the past. The book ought to be widely circulated.

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